LIFE 2924
OF
NĀCHĀRAMMA
(History of Her Migration)

BY
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H. H. MUMMADI KRISHNA RAJA WODEYAR
R. (1812 1831)



BAKSHI TIPPIAH B 1746 D. 1832

AN OPEN LETTER
TO THE
MEMBERS OF THE SANKETI COMMUNITY.

INTRODUCTION

BROTHERS and SISTERS,

Proud of the privilege I enjoy of being one of your own kindred, and confident of communion in kinship which binds our hearts more closely than acquaintance or friendship, I need no apology to respectfully approach you for comparing notes with you on a cherished subject, viz., our past History which, in the absence of recorded facts can only be borne out by available tradition. Aware as I am of the wide scope there is for differences of opinion on controversial points relating to the subject, I can hardly expect my views on such points to meet with your unanimous acceptance. I however trust that in your goodness you will sympathise with me in my arduous venture, and concede to me such indulgence as may justly be due to a humble pioneer in the yet-unexplored field of our ancestral achievements.

1. So little is known historically of our community that our past is a sealed book. There

is not a word on record to show where our original home was, what we were there, and why we migrated from there except a brief passing reference made for the first time by Major A.W.C. Lindsay in his report in the Mysore General Census of 1871. Section 104. Subsection 25. Sankata or Sanketi.

EXTRACT

"These are Smarta colony from Madura District in Madras Presidency and speak a corrupt Tamil. They are chiefly located in Ashtagram Division, very few being found in other parts. The greater portion of them are vaidikas and well versed in the Vedas. Their women tie their sadi or cloth in a manner peculiar to themselves, that is tight round the body instead of loose and flowing. The custom has its origin in a fable and is supposed to be in accordance with the wish and warning of the prophetess Nacharamma. There are two sub-divisions of this clan, namely Kowsika and Bettadapura Sanketis. They eat together, but they will not intermarry."

(ii) CASTES and TRIBES of Southern India by E. THURSTON.

"SANKETI—The Sanketis are confined to the Mysore Province. They speak a very corrupt

form of Tamil, mixed with Canarese. The following account of them is given in the Mysore Census Report, 1891."

"This Clan numbers 2522 persons in all each sex being about a moity. They are found chiefly in the Mysore and Hassan districts. Their colonies are also found in Kadur and Shimoga. Their number seems to have been somewhat understated; many of them have probably returned themselves as Dravidas. So far as language is an indication of race, the Sanketis are Tamilians, although their dialect is more diluted with Kanarese than that of any other Kanada ridden Tamil body. Theirs seems to have been among the earliest immigrations into Mysore from the neighbouring Tamil country. It is said that some 700 years ago, about 1,000 families of Smartha Brahmans emigrated from the vicinity of Kanchi (Conjeevaram), induced doubtless by contemporary politics. They set out in two batches towards Mysore. They were attacked by robbers on the road, but the larger party of about 700 families persevered in the march notwithstanding, and settled near the village of Kousika near Hassan, hence they are distinguished as Kousika Sanketis. Some twelve years afterwards, the other party of 300 families found resting place at Bettadapura in the Hunsur

taluk. This branch has been called Bettadapura Sanketis. Their religious and social customs are the same. The Kousika Sanketis occasionally take wives from the Bettadapura section, but, when the married girl joins her husband, her connection with her parents and relatives ceases altogether even in regard to meals.....The Sanketis are proverbially a hardy, intensely conservative and industrious Brahman community. They are referred to as models for simultaneously securing the two-fold object of preserving the study of the Vedas, while securing a worldly competence by cultivating their gardens; and, short of actually ploughing the land, they are pre-eminently the only fraction of the Brahman brotherhood who turn their hands to the best advantage."

(iii) Rao Bahadur L. K. Ananthakrishna Iyer writes.

"Sanketi Brahmans are Smartas who immigrated into Mysore from Madura. Their mother-tongue is Tamil, but, owing to long settlement in Mysore, they now talk a corrupt Tamil peculiar to themselves. There are two branches, namely, the Kousika (700 families) and Bettadapura (300 families), named from localities in Mysore and Hassan districts where they first settled. The Kousikas were the first immigrants with some

convention or covenant. They do not intermarry with other Sanketis; but occasionally the Kousikas have taken wives from Bettadapura in which case the girls cease all connection with their parents and other relations. They are chiefly found in the Ashtagram divisions. Their women tie their sari or cloth, in a manner peculiar to themselves, tight round the body instead of loose and flowing. The custom had its origin in a fable, and is supposed to be in accordance with the wish and warning of the Prophetess Nacharamma. The males dine together. The Sanketins reverence a prophetess named Nacharamma (Nangyaramma) who was instrumental in causing their immigration from their original home. Sanketan means certain terms to be subscribed and acted by all of them, i.e., that they should hold together in all circumstances, and never go back to their homes in South India. They have been chiefly agriculturists and gardeners, hardworking and self-supporting. Recently, however, there have been eminent Government servants among them. Two other divisions are—1. The Malnad Sanketins of fifty or sixty families in the Kadur district, and 2. Hiriyangala Sanketins of the same number in the Hassan district. There is generally no intermarriage between them. A few intermarriages have since taken place."

(iv) To his observations under Sanketi in Vol. I, Mysore Gazetteer 1876 B. L. Rice has appended the following footnote.

History related to me of Nacharamma :—

"She was the wife of a Brahmin and they had one son; but they were so poor that they resolved to drink Jyotishmati Taila (in Kannada Gangonde Yenne) which would have the property to kill one, madden another and make the third wise, hoping the latter effect would be produced on the boy. But the boy it was who died, the man went mad, and the woman became wise. The Brahmans, incensed by her success in controversy, assembled a council and in some way insulted her. She therefore cursed them to become Chandalas if found in that place in 3½ Ghalige, whereupon they all fled in terror. Nanjiramma is stated to be an object of worship in the sect."

2. This is all the direct contribution to the materials for the proposed account of the community. Even the very name, thrice-blessed name of Nacharamma or Nangyaramma is at present unfamiliar to most of us, and awakens few or no echoes in our minds. Such is our appalling ignorance of our past heroes and their achievements. So if the present epistle will serve to show that the revered Lady was really in flesh and blood and

proved herself to be the guardian angel of the community at the turning point in its history, and did deeds worthy of our grateful remembrance and deserving of rescue from oblivion, my humble venture will not be in vain I hope.

3. While the Western ideal in History is essentially materialistic in its outlook, the Indian standpoint has been essentially spiritual,

History, what it is.

Modern critics in their ignorance of the true Hindu view point, accuse our ancestors of their indifference to the importance of historical facts. But the latter cared very little for what they gained or lost politically. Their mission was to promote spiritual and cultural interest of the race and disseminate them not through chronicles "but by building up traditions, the imperishable traditions of the Hindu art, literature, religion and philosophy." The mission of history as conceived by our ancestors cannot be nobler than what is conveyed by our Ithihasa which is defined thus:

ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಾಣಾಂ ಉಪದೇಶಸಮನ್ವಿತಂ ।
ಪೂರ್ವೋತ್ತರಕಥಾಯುಕ್ತಂ ಇತಿಹಾಸಂ ಪ್ರಚಕ್ಷತೆ ॥

Ithihasas are nothing but past records inculcating the fourfold lessons of ಪುರುಷಾರ್ಥ, viz., Dharma (ಧರ್ಮ) duty; Artha (ಅರ್ಥ) Wealth; Kama (ಕಾಮ) Pleasure; and Moksha (ಮೋಕ್ಷ) Salvation.

The value of the Indian ideal in history has begun to be appreciated by modern thinkers in the west as history in the sense of a record of men's Gold-hunger, Community hunger, and Earth-hunger has ceased to appeal to them.

4. There is scarcely any nation with a remote past whose history has been written without resort being had to available traditionary material. In India however, where history as appraised and evaluated in the west is practically non-existent. Value of tradition should indeed be immense. But in the orderly presentation of ascertained facts one need scarcely confound false legends, anecdotes and folk-lore that generally cluster round in names of great men and women for tradition which has stood the test of time. Our old sages to whom we owe our everything-our religion, philosophy and sciences—were our great saviours in the past, having lived wholly selfless lives and dedicated themselves to the service of humanity. They were quite content with gifts of Nature such as rivers and mountains, hills and dales. Even them they enjoyed in their own simple and unselfish manner and covered them with a wealth of tradition which has made them peculiarly our own. Those old sages are dead, but the landmarks of their greatness are still with us.

OUR HEROINE

5. One such saintly lady was Nacharamma or Nangyaramma of the tradition adverted to above. Her history is the history of our Community. Such great souls appear on the scene only when time is ripe for action. They make history, as history as such is not continuous, but advances by leaps and bounds. They are the guarantee of their community's life and solidarity. Being wholly unselfish such saints are in short the masterpiece of God's creation, only a single step from Divinity, nay they are God Himself; and whatever they do is in reality the work of God. For says Sri Krishna

"ಜ್ಞಾನೀ ತ್ವಾತ್ಮೈವ ಮೇ ಮತಂ" Gita VII 18.

"As for the sage, he is myself, I hold."

History of the times

6. For reasons to be assigned elsewhere it was about the middle of the 14th century A.D. that Nacharamma led her expedition to the more peaceful tableland of Mysore from her unhappy home in the remote south. From earliest times the far south or Tamil land consisted of three Dravidian Kingdoms (1) The Pandya, corresponding with Madura and Tinnevelly Districts, (2) The Kerala in the Malabar country, and (3) the Chola in the Coromandel Coast. After Chola supremacy in the

south in the 10th and 11th centuries the Dravidian Kingdoms became so weakened that even Madura the Pandyan capital was under Moslem rule from 1310 to 1358. Malik Kafur had meanwhile overrun the Yadava Kingdom of Deogargh, the Hoysala Kingdom of Mysore, and the Tamil States of far south, and thereby added to the confusion in the country already distracted by the civil war among the rulers of the land. "Mathura Vijayam" of Ganga Devi which deals with the Conquest of the Madura Sultanate by Kumara Kampana alias Veera Kamparaya, sets forth in some detail the villany, oppression and atrocity of the Mohamedan invaders in the south, as the result whereof Hindu Temples went to rack and ruin, the sweet odour of the sacrificial fire and the chant of the Vedic Text, deserted the Agrahars which were now filled with the foul smell of the roasted flesh; the beautiful gardens of Madura cut down and destroyed, and on every side were seen rows of stakes from which swung strings of human skulls strung together. Even the holy river Tambraparni was flowing red with blood of slaughtered cows. Vedas were forgotten and justice went into hiding. Not a trace of virtue or nobility in the land; and despair was writ large on the face of the unfortunate Dravidas. Before

the South was threatened with this fate, the whole of Northern India down to the Vindhya mountains had been firmly established under Mohamedan rule; and Deccan had also fallen a victim to the Moslem tyranny. Though the whole country to the south of Krishna was still under Hindu rule, its supremacy was more in name than in fact as it had rudely been shaken to its foundation by the ever-increasing terror from the north. When Mohamed Toghlaq of Delhi ascended the throne there swept across the whole Peninsula one wave of intolerance, greed and ferocity. In one word, with the ruin and devastation of the Hindu Kingdoms, the annihilation of their old Royal Houses, the destruction of their religion, their temples and their cities, all that the Hindus held most dear seemed to perish for ever, and the miseries of the Hindus as caused by the social and economic effects of the advent of the Mohamedans in South India exceeded all power of description.

INDIA'S HUMILIATION

7. This was not for the first time that India was obliged to tread the valley of the shadow of death, and to drink to the very dregs the bitter cup of humiliation. From time immemorial she passed again and

Pre-Historic

again through humiliation after humiliation. History mournfully records how on account of its arrogance the Kshatriya caste had been cut down almost to the root by the Divine Parasurama, which would have indeed been followed by a dark night of anarchy but for the wise decision of the Brahmanas at the time to pass on the sovereignity of the country to the remnants of the Kshatriya race, themselves being content with their love of plain living and high thinking. When Ravana the Tyrant of all the worlds and his countless hosts swept the country, Sri Ramachandra appeared on the scene to rule over the land as the model of the Divine Kingship. Rama who was Dharma incarnate set his face against the throne which was his by right and set forth into the forest like an ascetic to rid the world of the Demonik pest. Ever sweet and ever loveable Rama Murthi whose name is enshrined in the heart of every pious Hindu preserved, guided, shaped and taught Dharma by his own example and thereby saved the country. Yet another function grander and more powerful fell to the lot of our Sacred Land. No one less wise and less loving than Sree Krishna could start the Indian nation on the rough and rugged path of humiliation and suffering which led to the abode of

righteousness. All praise and glory to the Divine Teacher who, taking advantage of the ever memorable weakness of Arjuna, the great hero of Kurukshetra, gave forth to the world his great message of consolation, peace and love. Nothing so priceless as the Geeta where music is not confined only to its own native land, but has gone forth to every country and awakened some echo in every receptive heart. It is easy to imagine that with a companion other than Sri Krishna, and consolation other than what was afforded by the Geeta, Arjuna might well have been induced to wipe off his tears and win the battle of Kurukshetra; but the mere battle-field without the Geeta would be a mere shamble on an appalling scale but not the Holy place of pilgrimage which Kurukshetra has since remained to be. History justified Arjuna's fears of caste-confusion and the gradual decay of Dharma which followed the terrific slaughter on Kurukshetra.

India after Kurukshetra.

8. Though India has ever been a geographical unit with her own peculiar type of civilization, and thus entitled to be treated historically as a unit, few of her rulers succeeded in attaining their ambition of universal Indian Dominion. Even such as had been attained in a greater or less degree practically

perished with the slaughter of the Kshatria caste on the battlefield of Kurukshetra. What was before the only real kingdom of the Kurus was soon split up into a multitude of more or less petty states,-some monarchies and some tribal republics, none of them owning any allegiance to any Paramount Power, all isolated from the rest of the world, and all Hindu kings and dynasties free to indulge in their personal jealosies-the one cancer that has ever eaten into the vitals of the heart of the Hindu nation, and thus free to fight among themselves. Ancient India on whose brow sat soft the triple crown of spiritual wisdom, intellectual acumen and of material prosperity was humbled to the dust, which paved the way for destroying waves of foreign invasions to sweep over the country again and again. Alexander came and committed havoc in the North, and returned to Greece enriched with eastern wealth and ideas. Yet more bitter passion and still more cruel humiliation ensued when hordes of fanatical savages burst forth from Mongolia and Turkistan holding the fiercest form of the faith of Islam with the sword in one hand and the Koran in the other, to kill or to convert or at the best to inflict slavery and tribute upon all who dared to oppose the belief of their Prophet of Mecca as they had done to the

unwarlike Greeks and Syrians, and thus in short strove to destroy the religious faith and civilization of the Hindus.

ESTABLISHMENT OF VIJAYANAGAR EMPIRE

9. About the year 1336, suddenly as in fulfilment of Sri Krishna's pledged word in the Geeta

ಯದಾ ಯದಾ ಹಿ ಧರ್ಮಸ್ಯ ಗ್ಲಾನಿರ್ಭವತಿ ಭಾರತ ।
ಅಭ್ಯುತ್ಥಾನಮಧರ್ಮಸ್ಯ ತದಾತ್ಮಾನಂ ಸೃಜಾಮ್ಯಹಂ ॥೭॥
ಪರಿತ್ರಾಣಾಯ ಸಾಧೂನಾಂ ವಿನಾಶಾಯ ಚ ದುಷ್ಕೃತಾಮ್ ।
ಧರ್ಮಸಂಸ್ಥಾಪನಾರ್ಥಾಯ ಸಂಭವಾಮಿ ಯುಗೇ ಯುಗೇ ॥೮॥

there arose a solid wall of opposition which hurled back all waves of foreign invasion for over two centuries. With the genius of that remarkable sage, philosopher and statesman Vidyaranya coupled with the valour, patriotism and far-sightedness of the first three sovereigns of SANGAMA dynasty, viz., Hari Hara I. 1336-1354 Bukka 1354-1377 and Hari Hara II. 1377 to 1404, the small principality of Anegondi soon grew into the great Empire of Vijayanagar. The Philosopher statesman who as the Jagatguru sat on the Pontifical throne of Sringeri from 1331 to 1386, was the secular minister on one hand and spiritual Guru on the other. All glory to great Vidyaranya's spiritual powers and political genius, but for which

even Hari Hara I, Bukka and Hari Hara II, sovereigns of the Sangama dynasty, could scarcely have built up the Vijayanagar Empire! (vide illustration.)

Vijayanagar's measures to Revive Dharma

10. It was at some such time-soon after the establishment of the Empire that Sanketi Vaidika Brahmins,—who were till then confined to their original Dravidian home in the South (Madura District) but had kept themselves strictly aloof from other Dravidians there and had maintained their own sacrificial fires and lived by gardening and tending of cattle, held a big conference in their village on the bank of the holy river Papanashini to consider the Imperial message from the Vijayanagar court which had been sent all over the country purporting to offer all help and protection in the shape of money, lands and houses to all pious and learned Brahmanas who would go and settle down in that country to help in the revival of Dharma by maintaining sacrificial fires or teaching Vedas or Vedangas or other Sastras to their several pupils. There is nothing on record or by way of tradition either, to show that decision was arrived at on the spot, but with reference to invitation; but an event soon ensued which however settled the point at issue in

HIS HOLINESS SREE VIDYARANYA
(1331-1386)



HARI HARA I. R. (1336-1357)

quite an unexpected and awful manner and thereby marked the leading landmark in the broadening stream of our national life.

NACHARAMMA AND JYOTISHMATI THYLA

11. In one of the Brahman Agrahars which had clustered round about what is now known as Azwarkurchi, a railway station in the S. I. Railway between Tenkasi and Amba Samudra there lived, according to the tradition from the earliest settlers in this country, and is therefore entitled to greater credit than the one said to be current among Sanketis in S. India, a poor Brahmana and his wife Nacharamma and their only poor son who were all of a very pious and religious disposition. They were so poor that their Brahmana neighbours, poor as they themselves were, chose to treat them with scant courtesy; and this obloquy touched them to the very quick so deeply that they resorted to a desperate remedy to get over their miserable plight. By the aid of a true and disinterested family-friend they managed to prepare, as laid down in the Sastras, a medicated oil, Jyotishmathi Thyla (ಗಂಧಾಂಧ ತೈಲ) Gangondi Yenne as it is called in Kannada, as they knew that by drinking it, one of them would die, another would go mad and the third would become all wise. They secretly kindled a sacrificial fire and thereon performed Havana

and Homa by offering oblations to Gods in the prescribed form and drank the consecrated oil which had the effect of killing the son on the spot, driving the father mad and causing terrible burning sensation all over the body of the mother, who being unable to bear agony, took a plunge into a well in the neighbourhood. Next morning the neighbours having found there was no sign of life in the house, broke open into the house and saw, to their amazement, signs of cold sacrificial ashes, and Homa, and the boy lying dead, and learnt on enquiry that his father had gone mad as a march hare and disappeared from the village. A search was set on foot to find out the whereabouts of Nacharamma when her father who had been deeply moved by the sad plight of the family went on crying "Where is Nacharu" "ಕುತ್ರ ನಾಚಾರು ಕ್ವಯಾತಾಃಸಿ" & so on. Forthwith came the reply in Sanskrit from the well close by viz., "ಕೂಪಸ್ಥಾಃಹಂ: I am in the well." People gathered round the well, saw the lady in the water and lifted her up. She appeared to be in full blaze and blush of excitement with her face beaming with extraordinary intelligence, and challenged the learned scholars present to a debate on Shastraic subjects. By the way in which she presented her case for argument, the learned men present concluded that she was miraculously blessed

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with extraordinary intellectual powers, and their defeat would be a foregone conclusion if they should venture to take up the gauntlet. Thinking that discretion was the better part of valour, they suggested that the disputation might be deferred till the funeral ceremonies of her deceased son were over, which was agreed to by the lady. Though the evil day was thus put off, it was nevertheless to come sooner or later. Hence some learned and scheming men conspired together to humiliate the lady in public fancying that they might get out of the fix they had got into.

12. They accordingly presented her with a new Sari or garment which she was induced to put on while serving the guests with ghee during the dinner party given by her in connection with her son's funeral rites (ಪ್ರೇತಸಂಸ್ಕಾರಾವಧಿ). While so serving she found her Sari slipped down much to her humiliation and indignation as the same had been smeared with Saffron (ಕುಂಕುಮ) and potstone powder. She saw at once through the cowardly plot and uttered in burning words, which were full of rage and full of grief, a terrible curse on each of the plotters:

The curse

ಅಲ್ಪಾಯುರನಪತ್ಯೋವಾ ದರಿದ್ರೋವಾ ಭವಿಷ್ಯತೀ।
ಕಲಹೋವಾಜಾಯತೆ ॥

"Thou shalt be short-lived or issueless or impoverished, or dissension will arise in your midst. The lady looked like a provoked deity, and the curse she uttered fell from her lips as spontaneously as from those of the Sage Valmiki, when he, in his indignation and sorrow (indignation at the sight of a hunter killing a "ಕ್ರೌಂಚ" bird or curlew when mated in love with his wife, and sorrow for the poor disconsolate bird) broke only into a well-known metrical verse:

ಮಾ ನಿಷಾದ ಪ್ರತಿಷ್ಠಾಂ ತ್ವಮಗಮಶ್ಶಾಶ್ವತೀಸ್ಸಮಾಃ ।
ಯತ್ಕ್ರೌಂಚಮಿಥುನಾದೇಕಮವಧೀಃ ಕಾಮಮೋಹಿತಂ ॥

which subsequently formed the benedictory verse of the immortal work Srimad Ramayana.

The Holy Valmiki's Curse explained

It might will be asked why the holy sage whose heart was melting with abundant flow of love for everything in God's creation and who was undergoing rigid austerities in the forest for the advancement of Dharma and human virtue should have nevertheless pronounced a curse on the hunter inspite of the heartless cruelty on the latter's part. This, in a way, is best answered by a great Sage who lived in Benares. Once upon a time in the course of his "ಸಂಚಾರಸಮಾಧಿ" (Sanchara Samadhi a travel undertaken by sages

to test their power of absorption of thought on their object of contemplation) he came to a small village on the banks of Tambraparni a river in the Tinnevelly District, and chose a retired corner in a grove on the river side where he enjoyed that ineffable peace and blessedness which sages alone can secure. A young woman returning home after her bath in the river saw the saint sitting under a tree in the attitude of contemplation, and felt the holy impulse of reverence towards him, a noble trait which still lingers in our women. She accordingly stood at a distance from the Swami, and on his waking from contemplation she prostrated herself at his feet and was automatically blessed by him thus: "God grant you long life, worthy children and a happy home." Thereupon the young woman burst into tears and weeping said "O Lord, your blessing can be of no avail, for I never once saw my husband after my marriage, and it is now nearly fifteen years since he went away, God knows where." But the sage calmly replied:

"My child Ramo dwirnabhi Bhashate (రామో ద్వి ర్నాభిభాషతే) i.e., Rama (Atman or God) never tells a lie. The words came to me of their own accord and they are his." Space forbids to follow the sequel in detail, and enough to add that soon after the

woman's husband came to the very spot with other disciples of the Swami and was identified by her as her husband, and was persuaded by the sage to join his wife, which he did after he felt the truth of his Guru's teaching that though marriage might not be a necessity in some case, yet renunciation after sufficient experience of the married life was the best, and that attachment and freedom really belonged to the mind, and so long as the latter remained unattached there could be no fear.

Miracles and Prophecies

13. Even so with Nacharamma's imprecation. The words came to her of their own accord and they were God's. They were no more hers than those that crossed the lips of the Sage Valmiki or of Nirgunanandi were theirs. Such phenomena may at the same time be miracles or no miracles. They are certainly no miracles in the superstitious sense generally attached to the word, but genuine miracles in the sense that their true import is above the heads of the masses. Most of us are aware of the efficacy of a pure heart such as is possessed by a genuine sage. Its possibilities being foreign to our understanding we judge them by our leaden standard and find them but legendary. Prophecies, strange cures, remarkable intuitive

flashes, sudden inspirations and several other phenomena, apparently miraculous are really to be counted among the ordinary privileges of a pure mind. The way in which sages get on in life without any thought for the morrow and the mysterious manner in which their wants are divined and provided for, to all appearance by an unknown power, would readily strike all that care to observe. The wise are wholly callous to the powers they might possess or the noise they make and attribute the whole thing to Rama, Krishna or God. When the prophet's mind gets impure and he becomes conscious of his powers the oracle in him deserts him as may be illustrated by the following anecdote in the Mahabharatha:—

Power of Curses and Boons when Viciate?

A certain Brahmana by name Kowsika who was learned, pious and orthodox went to a forest where he worshipped and dedicated himself to the vedic studies for some 12 years. He was one day sitting under a tree performing his daily routine when a crane sitting on the top of the tree voided excrement on his body. This made him very angry. He looked up and exclaimed "What! you dare drop your dung on me!" As he looked at the bird with anger, it fell dead on the spot. He felt overjoyed at the remarkable develop-

ment of power which could kill at a glance the offending bird. When the dinner time came he repaired to a neighbouring village, stood at the door; on observing the lady of the house at work said "Mother, give me food." A voice came from inside the house. Wait a little brother." Meanwhile came her husband oppressed with hunger, and the lady forthwith proceeded to cater to his comfort thinking of serving the Brahmachari later. It therefore took some time for her to do her duty by her husband before she could offer the cooked food to Kowsika who, impatient of delay beame very angry and questioned her thus: "Good woman, having expressly asked me to wait without letting me go elsewhere, why did you detain me here for so long?" Thereupon she apologised herself to the irate Brahmana in a conciliatory tone thus: "Look here brother, to me my husband is my supreme god. As he came home very hungry I proceeded to serve him. Pray, forgive the delay on my part." Thereupon he burst out "You woman, is your husband everything to you? Are Brahmana guests of no consequence? Though you are a housekeeper you have nevertheless treated a Brahmana with scant courtesy while even God Indra respects the Brahmanas: what of poor mortals? Brahmanas are like Agni, the God of fire, and when

provoked they may reduce the whole world to ashes" The lady replied, "Pious Brahmana, don't you imagine that I am the crane on the tree. Give up your anger. What can you do here with your fiery eyes? Never would I insult Brahmanas who are like Gods on earth. I beg you will forgive my fault," and so on and so forth she went on discoursing upon the true moral and spiritual excellences of worthy Brahmanas, as also on Dharma in general and at last referred him to Dharma Vyadha a butcher residing in Mithila for a more elaborate discourse on Dharma viz, one's own duty, which is one of the highest flights in the Vedanta. The highest flights of metaphysics are comprised in the chapters of Mahabharata. The point that we are now concerned with is the fact that the power which Kowsika unconciously developed as the result of his long penance eluded his grasp the moment his mind became vitiated with conceit.

14. From what has been said so far, it need scarcely be inferred that curses were at no time uttered deliberately. Sages like Viswamitra have uttered curses in the past and have accordingly suffered in their penance. So, the sage even under provocation is expected to consider the propriety or otherwise of the risk run by uttering a curse as it

involves the forfeiture of the merit acquired by the penances. This is well brought out by Bhagawan Valmiki by what he puts into the mouth of the Divine Sita—our ideal of Hindu Womanhood—when she chastised face to face, the ten-headed monster Ravana for his outrageous overtures to her to return his love:

ಅಸಂದೇಶಾತ್ತು ರಾಮಸ್ಯ ತಪಸಶ್ಚಾನುಪಾಲನಾತ್ ।
ನ ತ್ವಾಂ ಕುರ್ಯಾದಶಗ್ರೀವ ಭಸ್ಮ ಭಸ್ಮಾರ್ಹತೇಜಸಾ ॥

"Partly due to want of authority from Rama and partly due to the obligation of preserving the merit acquired by following my ಪಾತಿವ್ರತ್ಯಧರ್ಮ as a true and devoted wife, I do not propose to reduce you, ten-headed creature to ashes by the fire of my spiritual powers"

ADVANCE OF SCIENCE

15. It is refreshing that in their love of truth some men of science in the west have begun to realise the possibility of miracles or exceptional action on the part of Deity and to cease to assume that no event has ever happened or can happen which are outside of, or different from, those of their present limited experience of nature. Otherwise, they would be building on the sands of an uncertain

What a well-known Moralist Says about "The most High"

everchanging science instead of resting on the rock of the increasingly verified inspired Sastras which do not comprise the guesses of fallible minds, but the utterances of holy sages who spoke as they were moved by the "Most High." But in these days we are most apt to be bombarded on all sides with the question whether there is such a thing as the "Most High." For obvious reasons, instead of answering it by references to our own Sastras, we had better let a well-known Professor of Edinburgh (John Stuart Blachie) speak for us in this behalf. He begins by observing that to a healthy human being there must be always something very inadequate, say rather something abnormal and monstrous in that phase of morality which seeks to explain the frame of Universe apart from the mind as has been attempted to be done by Jeremy Benthan and other British moralists and old Epicures and his followers. He adds "So it is exactly with atheists whether speculative or practical they are mostly crochet-mongers and puzzle-brains, fellows who spin silken ropes by which to strangle themselves; at most mere reasoning machines utterly devoid of every noble inspiration whose leaden intellectual firmament has no heat and no colour, whose whole nature is exhausted in following a fostering prin

self-contained conceit about their petty knowledge, and who can, in fact, fasten their course feeler upon nothing but what they finger, classify, tabulate and dissect. But there is something above all fingering all microscopes and all curious diognosis, and that is simply life, and life is simply energising reason and enegising reason is only another name for God. To ignore this supreme fact is to attempt to conceive the steam-engine without the intellect of a James Watt; it is to make a map of the acquiducts that supply a great city with water without indicating the fountain-head from which they are supplied; it is to stop short of the one fact which renders all the other facts possible. It is to have the body without the head. By no means therefore let a young man satisfy himself with any of those cold moral schemes of the present age of reaction, which piece together a beggarly account of duties from *external induction.* The fountain of all the nobler morality is moral *inspiration from within,* and the feeder of this fountain is God."

TOLSTOI'S APPROACH TO GOD-REALISATION

16. Now an instance of a real search after God, being the experience of a great man in Europe, who passed through that stage; "I said to myself ' says Count Tolstoi, "It is will, there

s no God, there is none such-Nothing. No miracles can prove there is, for miracles exist in ny own unreasonable imagination." "And then asked myself, but my conception of the God vhom I seek, where comes it?" and again life lushed joyously through my veins, All round me eemed to revive, to have a new meaning my joy, hough, did not last long, for reason continued o work.

"The conception of God is not God. Conception of God which I am able to rouse in my nind or not as I chose; it is not what I seek; omething without which life could not be." Then ll again seemed to die around and within me and gain I wished to kill myself.

"After this, I began to retrace the process vhich had gone within myself, the hundred times epeated discouragement and revived. I remembered hat I had lived only when I believed in God. As it was before, so it was now. I had only to now God, and I lived. I had only to forget Him, ot to believe in Him and I died.....I should long go have killed myself if I had not had a dim hope f finding Him.....A voice seemed to cry within ie; This is He, He without whom there is no fe. To know God and to live are one; God s life.

" Live to seek God, and life will not be without Him. And stronger than ever rose up life within and around me, and the light that then shone never left me again."

What Guru Can do.

17. The final realisation of Count Tolstoi was regarded by him as a sufficient recompense for the mental agitation he suffered, only because he was in modern Europe where spirituality has been at a low ebb. Had he, on the other hand, been born here the same evolved soul he was, he would scarcely have rested till he had sought a Guru who would have helped him to see God face to face, such as Paramahamsa Sri Rama Krishna, the experience he passed through was just the stage in which in the blessed Gnana Bhumi (Land of Wisdom) of ours, God in the shape of Guru appears and with a love which looks for no reward, and poorer in its nature than the love of father, mother, husband and wife and altogether divine gives his protecting hand to the despairing soul and takes it on by successive steps through the straight old path of the seers, to its final destination. It was in praise of such divine Guru that the disciple sang thus:

ಸರ್ವಾಕಾರಂ ಸರ್ವಮಸ್ವರಂ ಸರ್ವನಿಷೇಧಾವಧಿಯಾತಮ್ ಯತ್ |
ಸತ್ಯಂ ಶಾಶ್ವತಂ ವಿಕೆಂ ಅನಂತಂ ಶುದ್ಧಂ ಇದಂ ತತ್ತ್ವಮಸಿ ತ್ವಂ ||

The one language which could express all that a disciple feels towards his Guru is the language of faith, implicit faith, a faith which is by no means blind but is rational as the Guru convinces the disciple, satisfies his intellect and then captures his heart. Sradha (faith) and Viveka (discrimination) are both laid down in the Vedanta as necessary qualifications for an aspirant of salvation. The teaching of such Guru is supported by the Shrutis, stands to reason, and above all is confirmed by realisation. If sceptics should nevertheless choose to remain sceptics, one cannot help concluding with the old seers who held :

ಯಸ್ಯ ದೇವೇ ಪರಾ ಭಕ್ತಿರ್ಯಥಾ ದೇವೇ ತಥಾ ಗುರೌ ।
ತಸ್ಯೈತೇ ಕಥಿತಾ ಹ್ಯರ್ಥಾಃ ಪ್ರಕಾಶ್ಯನ್ತೇ ಮಹಾತ್ಮನಃ॥

The signification thus told manifests itself only to him who is truly devoted to God and who is also devoted to Guru as to God.

18. Everybody knows that it would be frightful beyond words to be on board of a great steamer on the ocean going at full speed without a Captain or Pilot or any intelligent guidance. But would it be less appalling to be, nearly two billions of us, on this great earthship of ours, rushing through unknown space at a speed incomparably greater than that of any ocean liner, if we knew that there

was no captain on the bridge, no pilot at the helm, no intelligence directing our course or our destiny? Yet it should not be overlooked that that is exactly the situation of all the human race if there is no God, no infinite intelligeuce at the heart of the Universe.

WHAT WESTERN WRITERS SAY ABOUT GOD UNIVERSE AND MAN

19. Let us see what picture Dr. Will Durant, in his book *The Meaning of Life*, draws of the modern man, with all his knowledge, his philosophy, his science and his boasted progress, without religion, without God, without faith in the spiritual, the divine, the Eternal. Under such conditions, Dr. Durant declares, it seems "impossible for man to believe in his own greatness, or that life has any meaning. Life sinks down to a mere biological episode to a mere strange interlude between a ridiculous birth and an annihilating death. Science does not offer any consolation; indeed it seems to kill what it touches, reducing soul to brain, life to matter, personality to Chemistry, human will to fate. Once (when men believed in God) a child had an immortal soul, now it has glands. Now to the Physicist, a child is only a bundle of molecules, or atoms, or electrons, or

Dr. Will Durant.

protons; to the physiologist it is an unstable conjunction of muscles, bones and nerves; to the physician it is red mass of illness and pains, to the psychologist it is a helpless mouthpiece of heredity and environment a rabble of condition reflexes marshalled by hunger and love. Almost every idea this strange organism will ever have will be delusion, almost every perception will be a prejudice. This 'forked radish' called man is just one species among a billion, a passing experiment of nature, which shows no preferences between man and fleas. To the dog we are but irrational praters, making much noise with our tongues; and to the mosquito we are meals."

Dr. Durant declared that this is what materialistic science, mechanistic science, science without God, seems to reduce us all to. Is it any wonder that he adds:

"The greatest question of our time is not communism or individualism; not Europe or America; not the East versus the West, it is *whether man can bear to live without God.*"

Says Durant still further:

"We in America (the America that abandons religion and God) are engaged in a gigantic experiment as to the possibility of maintaining

social order and racial vitality through a moral code resting solely on the earth. The experiment failed in Athens, and it failed in Renascence Italy.....The process has already undermined the Anglo-Saxon leadership of America, in literature, morals and municipal politics; as it goes on (if it goes on) it will probably weaken all the peoples of Western Europe and North America.....In the end we shall be an extinct volcano, and Asia (with her faith in spiritual things) will again mount the throne of the world" Is there truth in this picture?

Further Dr. Durant says: If atheism is true, then, "Life becomes a hopeless venture, and mankind a helpless power doomed to go down to defeat and oblivion. Is it strange that from this gloomy prospect man furns and explaims, what is the use?"

I am tempted to make one more quotation:

20. "Joyce Kilmer, the brilliant young poet whose death was one of the tragedies of the Great War, gave to the world a poem of great beauty containing these lines:—

Joyce Kilmer

"Poems are made by fools like me
But only God can make a tree."

Here, we have the theistic case in a nut-shell. Of course what Kilmer declared about one tree is

equally true of all trees, of all objects in nature, of the Universe itself. Botanists can write learned and elaborate treatises about flowers, their colours their structure, none but only Infinite intelligence can *make* a single flower, much less all flowers.

"Astronomers can map the skies, count the stars, measure their distances from us and write wonderful astronomical books; but every astronomer well understands that what he can do compared with what lies beyond is infinitesimal The greatest and most learned of them will say—Astronomies are made by fools like us, but only God can make the starry heavens." God is the Life of the Universe, without which, there would be no life. God is the Energy of the Universe, without which there would be no energy, but only blind static. God is the Mind-side of the Universe; God is the Intelligence of the Universe, without which it would not be intelligible to man, and man himself would have no intelligence. God is the Law and Order Side of the Universe, without which there would be only chaos. In fact God is that without which Universe or man's existence has no meaning or purpose. God is something without which science could not be, because there would be nothing in nature or in man to find out except there was nothing to find out."

Lastly as Dr. Sunderland says "God is man's betterself, God is man's deeper, higher and truer self. God is the divine in man.

Dr. J. T. Sunderland God is to man what sun is to the earth, and more; what the mother is to her unborn babe, and more. God is the "Great Affirmation," the greatest of conceivable affirmations, as a denial of God is the greatest of conceivable negatives. God is the "Infinite Yea" as denial of God is the infinite nay."

Note: I am conscious that I have indulged in elaborating this theistic picture rather out of proportion, my apology being that all aronnd, the present generation of our young men are being drawn into the whirlpool of scepticism due probably to the exclusive study of the Western culture at the expense of the Indian, instead of giving parallel attention to what is best in both to avail of at the present moment. What has happened in the West for the last two decades and what seems likely to happen now need hardly any mention. Can we not take lesson and profit ourselves though late?, and divert our attention to a little more study of our own religion and philosophy?

21. The lady really was so much of a sage as to be chosen instrument of God for avenging the despicable act of cowardice on the part of

the Brahman plotters! She was no doubt a highly evolved soul with her spiritual and intellectual powers being latent in her which manifested themselves fully after she had a drink of the medicated oil Jyotishmati Thyla. The extent of knowledge and wisdom displayed by her appeared to be marvellous. She was no longer the poor, starving, half-clad neighbour in the eyes of the spectators; but she appeared to be an angelic lady having passed through the ordeal unhurt, nay appeared purer for the drink. What was burning and seething before was now cool and refreshing; where there appeared to be ignorance, there now was knowledge culminating in wisdom; where there appeared to be imperfection there now was perfection; where there was want, there now was happiness. Marvellous are the effects of drinking Jyothishmati Thyla when its evil ones are avoided. In his great classic on Ayurveda named after him *Susruta* observes: "unscrutable and unthinkable are the virtues of drugs (medicines) which are above all rules of syllogism..... Hence an intelligent physician should adhere to the *official* recipes given in the books on medicine, and not introduce innovations, how-ever logical or probable,

Jyotishmati.

Susruta.

into the realms of adopted or practical therapeutics.' Jyothishmathi is also known as Katabhi, Swarnalatika, Jyothishkaya, and Agnibhasa in Sanskrit and as Malakanguni in Hindi. This wonderful creeper is referred to in Brihann Nighantu, Ratnakara Dhanvantariya Nigantu and Rasa Rathna Sanchaya. But the fullest account of the same is contained in Ananda Kanda under Jyothishmati Kalpa, a treatise that describes all about the creeper, its flowers, and fruits, mode of preparing the oil, its actions and uses and its marvellous effects. Appendix A. contains Jyothishmati Kalpa in Sanskrit with a free translation of the same in Kannada. Those that have used this elixir of life have become poets, philosophers and Jeevanmuktas, men purified by knowledge of Brahman and exonerated from future births and obligations to perform any ritual rites while yet living.

Its effect

22. In order to show that all this is no fairy tale told for the parlour, reference may be invited to a historical example. Kanthi, who was probably a Jain lady, became a leading poetess in King Ballala's court at Dwarasamudra early in the 12th century under following circumstances. She happened to drink off the whole quantity of Jyothishmati Oil

which had been kept in a pot by the minister Dharmachandra's son who was administering it in drops to some of his pupils who were backward in their studies, and fell into a well to save herself against the burning sensation caused by drinking it. There she stood neck-deep in water and went on composing verses which was reported to the king who immediately deputed Abhinava Pampa the foremost Kannada and Sanskrit poet of his court to look into the matter. He went and entered into a discussion with the lady in the well by putting a thousand questions on a variety of learned subjects all of which she readily answered. She was at once conducted to the King's court where she soon became so famous as to be extolled by Bahu Bali in 16th Century A.D.

ವಿಬುಧಜನಸ್ತುತ ಶ್ರೀ ವೀರದೊರನ
ಸಭೆಗೆ ಮುಂಗಳಲಕ್ಷ್ಮಿಯೆನಿಪ ।
ಶುಭಗುಣಚರಿತೆಕಂತಿಯರ ಪೊಗಳ್ವೆನಾ
ನಭಿನವವಾಗ್ದೇವಿಯರ ॥

Let no overwise man condemn these as a myth, as they are historical facts, and the efficacy claimed for Jyothishmati Oil is ever open to the practical test. The creeper is fairly well known and is available in many places and the process of preparing the oil is set forth in clear and unmistakable language. This is a fit case for one's love

of research being put into the test, if one in a fit of Agnosticism should regard the particular Kalpa under reference as a legend or fable. For more particulars see Appendix A.

23. When Nachaiamma pronounced her curse in a tone which might have waked the dead, there soon ensued a sudden shadow of terror brooded over the whole assembly. Men shuddered to think of the curse, women sobbed and wept and children cried because the mothers did so, and the real culprits blushed deep with shame and repentance, besides burning themselves with an indescribable agony of fright. As the curse kept ringing in their ears, a cloud of despondency hovered on the brows of all assembled. They all realised that she was no longer the half-clad woman that had but yesterday been begging her bread in the Agrahar but was almost a divinity. They could no longer restrain their feeling. they at once prostrated themselves before her and bathed her feet with tears, and burst out with pathetic sincerity for her mercy and forgiveness. "Blessed mother, we beg you again and again to forget and forgive the intrigue of some wicked men and all the silly thing done to you and to treat us all in every respect as your own children. You are our mother, our teaher, our deliverer,

our Goddess, and we look up to you for help and guidance. We can see that you are no ordinary woman, and in your eyes, we are indeed so many worms crawling on earth. Save us, O! Holy Mother." These words were spoked by the people with such sincerity, force and feeling that the saintly lady was moved to tears. For such was the pathos of the occasion that even the stone walls there, had they but heard the piteous cry, would have melted in grief. The lady wiped away her tears and looking at the assembly said with a forgiving spirit: "My beloved ones, you are a thousand times dearer to me now than ever before. I never thought there was such love and sincerity in you, nor such repentance in those that so grossly misbehaved but are now filled with shame at their conduct. It was the will of God that a curse should cross my lips and none could help it. I presently leave this accursed spot which will soon be converted into an arid and dismal waste though once it was fair and fertile as Nandanavana, the garden of God; whoever will follow me will be welcome." Then addressing the women-folk present and tying up her sadi in a manner somewhat different from the Dravidian style and peculiar to our community, i. e. tight round the body instead of loose and flowing, said "You will hereafter tie your Saris as I have done,

a lesson you might well learn after my sad experience." The women unhesitatingly obeyed her call by adopting her new style of tying Sari. (for illustration, vide picture.)

Nacharamma leaves followed

24. Without a second thought she left the place which has since been known as Shapathur (Tamil சாத்தூர் Village of curse) or the accursed village. What was once a thriving Agrahar has now been a heap of ruins. Some 700 families according to one account or 800 according to another consisting of men and women and children implicitly followed her lead feeling confident that wherever their mother led them there they would have their mother-land. This is a unique record that we may well feel proud of, for there is no other instance in the world's history of a solitary Brahmana woman leading some 700 or 800 Brahman families from what was their home from time immemorial to what was really an absolute Terra Incognito especially in view of the fact that Hindus in general and Brahmans in particular (of whom again Sanketis are conservative to the core) are thoroughly disinclined to leave their homes, owing partly to their conservative tendency and dislike of change, and partly to the disadvantages imposed by the caste system on



Hindus when separated from their own social or communal groups.

Difficulties of the journey

25. Compared with this adventure even the voyage of the Pilgrim Fathers to Massachusetts some 3 centuries later was but a merry ride! A sudden migration without notice from their native District of Madura or Tinnevelly, in the extreme South of India which consisted of open treeless plains sloping gently eastwards to the sea with long spurs and outliers reaching north-eastward, about the sources of the Vaigai-the river of Madura, and their own groves of palmyra and cocoaunt and other fields of labour to the unknown table-land of Mysore would not only present a gloomy outlook but would also be regarded as positively disastrous to undertake. For, their march lay through forests which were generally the refuge of beasts of prey or of men still more ferocious who, despairing of any other means of livelihood on account of the constant war and the repacity of both the Mohamedan and Hindu soldiers, had become robbers and spared neither caste nor creed, neither sex nor age in the course of their ravages. But nothing could shake their undaunted will. Thus she led, and led and the people followed in a somewhat north-eastern

course, attracted by the agricultural abundance and the deltaic wealth which formed the chief physical characteristic of that part of the country, first to Madura and next to Trichinopoly where they came in sight of their cherished river Cauvery, the mother of the Chola country (ಕಾವೇರೀ ಚೋಳಭೂಮಾತಾ) and Dakshina Ganga or Ganges of the South. Though they carefully avoided the range of steep and barren hills they had nevertheless to contend with sharp rocky eminences in some place, and deep declivities and ascents in others which were both formidable in height and difficult on account of the narrowness of the path which offer to the travellers obstacles, with which they were little familiar in their country. But once they came to the river and had their baths they forgot all the toil, privation and misery of their perilous journey. Thereafter they closely adhered to the river route through the fertile valleys, persuing their march from Trichinopolly to Erode and from there to Sivasamudra through Salem.

Reaches Sivasamudra

At Sivasamudra they must have been delighted with the celebrated falls as the Cauvery branches here into two channels each of which descends about 300 feet in a series of cascades and rapids, the scenery of this part of the river being unrivalled for romantic beauty.

26. After resuming their journey at Sivasamudram, Nacharamma and her followers proceeded along the bank of the Cauvery, availing themselves, as they did throughout their routes, of the hospitality of villages in Chattrams temples and topes till they came down to **Hemmige halt*** *Hemmige Agrahara* a village situate on the right bank of the river in T. Narasipur Taluk where in view of the sacredness of the place (being Paschimavahini) and the fertility of the soil, a few Sanketi families seem to have settled down for good, while the main bulk of the party moved on and on. There is a belief widely current among other Sanketis in Mysore that their brothern that stayed away at Hemmige were in due course converted into Srivaishnava faith, for which they seem to be still caricatured by other Sanketis as borne out by a farce enacted on the evening of the 2nd day of marriage amongst them when the new bridegroom and his maternal

Journey resumed

*1. This village was granted Inam to one Lakshminatha Bhatta son of Thimmanna Upadhyaya by Krishna Devaraya of Vijayanagar in s.s. 1448 or in 1526 A. D. about the same time that Mathur Hosahalli Purnagame were granted to Sanketis in Mysore.

2. That in place of Hemmige in the map Hanasoge is misprinted.

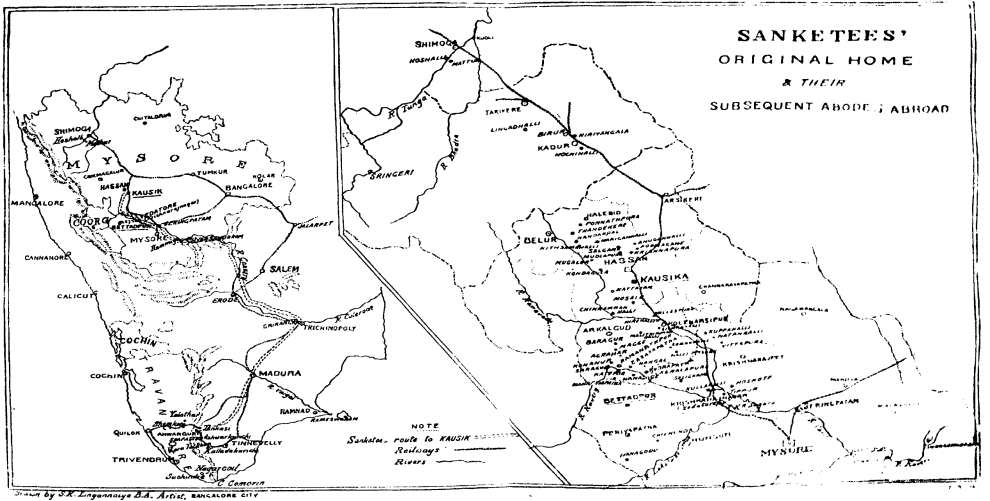
uncle are put on the guises of a Srivaishnava disciple and preceptor respectively and a lot of fun and droll indulged in at the cost of the supposed converts.

Reach Kowsika

The Journey was steadily pushed on by the main body till at last they came to Kowsika, now a Railway Station some four miles to the south of Hassan, where Nacharamma, Heroine the guiding spirit of the whole enterprise, and her followers settled down with their families on account of its many claims to serve as a suitable Brahmana Agrahara; it was reputed to be the place where the sage Kowsika or Viswamitra performed the Sacrifice for which it enjoyed its own sanctity besides being called after his name. Sri Keshava Swami's temple, a fine big tank quite close to the village, fertile lands and the secluded situation of the village in close proximity to the river Hemavati (within 8 miles) on one side, and the Hassan town on the other might have considerably influenced her decision in favour of Kowsika being the new Home of Sankethis-her followers.

BREAKING UP TO OTHER PARTS

27. As time advanced and the population increased among the settlers, need was felt for



Hanasoge Misprinted for Hemmige

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other fields and pastures new. One batch moved on from here towards Shimoga, and settled down in Mathur and Hosahalli on the opposite banks of the sacred river Tunga At different times and in different groups went others, some to Sringeri, some to Basavapatna, yet some to Yedatore and Ramanathapura and so on, all the said villages being found most convenient for their daily 'ಅನುಷ್ಠಾನ' viz, bath and prayers, Vedic and Sastraic studies and agricultural pursuits. About 6 or 7 miles from Kowsika and close to the River Hemavati is a hill known as Mavinakere on which there is Sri Venkataramana Swami's temple, which counts, amongst its devotees, many Kowsika Sanketis. There is little doubt of Sanketis now living in other villages as noted above having all belonged originally to Kowsika as they all still go there during the annual car festival of Sri Keshavaswami in order to take part in several divine services that have come down to them from their respective ancestors. Two other groups also left their homes, in course of time, but it was not to chant Vedas or to till lands as a profession, but to make their mark in public service under the Rulers of the day. One such went to Tippur and the other to Srirangapatam.

28. It is said that some 40 years ago, a tour in India was beset with its own difficulties, the cost

of a journey was very high, means of transportation were very slow and facilities for travel were so insufficient that it was a bold man who consigned himself to the mercies of the country without special help. Reference has already been made to those times of danger about the middle of the 14th century that we are speaking of when the circumstances of the country had assigned war to be the chief and worthy occupation for people, and seasons of good will and of security were extremely rare. The country was scarcely opened for travel, means of transportation as now understood being absolutely unknown in those early days. Traveller's had further to contend with ill-known or unknown countries and vast diversity of languages. **In the face of such grim realities, was it really a fact that 7 to 8 hundred families should have resigned themselves to the lead of a helpless woman to cover a journey of about 350 miles, all on foot, during such troublous times through dense forests and rugged rocks and hills?** Men had to carry their family gods and Sacrificial fires in addition to personal kit containing necessary utensils and clothing, while women, had to carry their children in their arms, and help the old and the infirm in their faltering steps. Nor was this all. They turned their backs against their lands which were the only means of their subsistence. "Blessed

are the poor in spirit, for theirs is the Kingdom of Heaven," said Christ. So they were. In addition to their daily prayers and worship, they had to perform Oupasana both morning and evening. Yes, they did all these and prevailed against all odds. For, on account of their learning, piety and profinciency in Vedas, Vedangas, Shrouta, Dharma Sastras and other arts and sciences, they might have been welcome guests all over the country. Both men and women were blessed with wonderful physique, pluck and courage. To cite an instance. An old Brahmana of Bharadwaja Gotra is said to have carried in his armpit his tutilary God Sri Narasimha from Papanashini Agrahar to Kowsika in ಸುಮ i.e., clad in washed clothes after bath and without touching others. To this day this idol ಶಿಲಾ stands fixed in the Sri Kesava Swami Temple in Kousika village. Above all they had their implicit faith in Nacharamma, their guide and philosopher who loved them with all her heart. True faith when wedded to truth and got enlightened works wonders, rules the world and keeps it, it makes man holy. Resources of love are marvellous, and its possibilities are known but to few. When Nanda, the Pariah Saint was told by his land lord that he would be permitted to go to Chidambaram after the corn was reaped and the

What faith and determination can do.

harvest was gathered in, he sprung to the fields like a deer, and in a few hours astonished his master by showing him the harvest gathered in, single-handed, like a mountain of gold. It was all the work of love. Nanda threw his whole soul into his work on which hung the fulfilment of his only cherished object in life, the result was miraculous. Even so with the marvellous expedition of Nacharamma. Even to this day there are certain Kowsika Sanketi families whose ancestors some 6 or 7 generations ago had actually seen the lady in flesh and blood in Kowsika and handed down their personal knowledge from generation to generation.

OTHER BATCHES FOLLOW

29. Some 12 years after Nacharamma established her followers in Kowsika, came the next group of about 300 Sanketi families from the South, probably by the same route as their predecessors had taken and settled down in Bettadapura in Hunsur Taluk and subsequently in other villages close by, and they are since known as Bettadapura Sanketis. Then came the next batch of Hiriangala Sanketis some 150 families who settled down in Berur and other places in Kadur District, while the 4th and last group of some 60 families found their home in Lingadahalli and adjoining villages

in the Tarikere Taluk and these latter are known as Malnad Sanketis.

30. After Nacharamma and her followers left the accursed spot to the up-country, those that were left behind also took to their heels and settled down in villages lower down and are now found dispersed in Sanyasigramam (in Tinnevelly Town), Alwarguruchi. Vipra Tatakam or Papakolam, Tenkasi, Shenkota, Courtallam, Ayukudi, Yelathur, Quilon, Alleppey, Trivandrum, Ernakulam, Cape Comorin, Suchinadra and other villages in the South. It has also to be noted that about 15 families of Sanketis live even at the present day in charge of Koti Theertha in Sri Rameswara Temple at Rameswaram. These are officially recognised as being in charge of the Theertha and are exclusively allowed the right of collecting from pilgrims the usual Dakshine. (ದಕ್ಷಿಣೆ) It is either that these families belonged to the batch that remained behind or to the one that came over here. Probably the former.

HOW THE EMIGRANTS FARED IN THEIR NEW ABODE

31. Now a word about Mysore Sanketis; shrewd and foresighted as they were, the Sanketi emigrants from the south were said to have entered into a covenant amongst themselves as soon as it

was decided that they should leave their original abode for Mysore Territory in search of a new home for them. May be they feared that once they dispersed from their original home their community would necessarily be cast into the crossroads where they might possibly be bewildered with the high ways and the byelanes and the blind alleys and labrynths branching out from them. Again they had to seek shelter in an unsettled country where petty chiefs and Pallegars were probably still at war with one another. They naturally feared that due to existing confusion and insecurity that stared them in their face, their communal solidarity and their Brahmanical culture which they valued more than their life had to be safeguarded at any cost. Hence the covenant that wherever they might settle, they had, on all public occasions and for all time to come, to recognise and revere as Gurus, those that freely taught Veda Samhitas to their pupils, by honouring them with special Tamboolam; as avathanis, those that taught Vedas in advanced course; as Sastris those that taught Sanskrit literature, and similarly honour with suitable appelations those that helped to disseminate their knowledge of Ayurveda, Music Astrology, Srouta, Technique relating to the performance of sacrifices and Prayoga or sacredotal

duties and so forth. So Vedas continued to be their inheritance, their ancestral property, their cherished possession which no unfriendly chance or uncongenial company would hope to deprive them of. Farming with special reference to gardening continued to be their vocation. With the spade in their hand and the Vedic chant in their throats their garden became so many hermitages where no intruder or burglar would dare to enter. Here they spent their day delighted with their occupation and the fruits of their own labour. Due to their frugal habits they neither wasted nor wanted. They led a Dharmic life, i.e. a life regulated according to the rules of conduct as laid down in Smritis, the Bhagawad Geeta being their chief gospel wherein our Lord Divine has answered the question "How to live." Chap. III Geeta.

ಸಹಯಜ್ಞಾಃ ಪ್ರಜಾಃ ಸೃಷ್ಟ್ವಾ ಪುರೋವಾಚ ಪ್ರಜಾಪತಿಃ ।
ಅನೇನ ಪ್ರಸವಿಷ್ಯಧ್ವಮೇಷ ವೋಽಸ್ತ್ವಿಷ್ಟಕಾಮಧುಕ್ ॥೧೦॥

ದೇವಾನ್ ಭಾವಯತಾನೇನ ತೇ ದೇವಾ ಭಾವಯಂತು ವಃ ।
ಪರಸ್ಪರಂ ಭಾವಯಂತಃ ಶ್ರೇಯಃ ಪರಮವಾಪ್ಸ್ಯಥ ॥೧೧॥

ಇಷ್ಟಾನ್ಭೋಗಾನ್ ಹಿ ವೋ ದೇವಾ ದಾಸ್ಯಂತೇ ಯಜ್ಞಭಾವಿತಾಃ ।
ತೈರ್ದತ್ತಾನಪ್ರದಾಯೈಭ್ಯೋ ಯೋ ಭುಂಕ್ತೇ ಸ್ತೇನ ಏವ ಸಃ ॥

ಯಜ್ಞಶಿಷ್ಟಾಶಿನಃ ಸಂತೋ ಮುಚ್ಯಂತೇ ಸರ್ವಕಿಲ್ಬಿಷೈಃ ।
ಭುಂಜತೇ ತೇ ತ್ವಘಂ ಪಾಪಾ ಯೇ ಪಚಂತ್ಯಾತ್ಮಕಾರಣಾತ್ ॥೧೩॥

" Having created Dwijas (Brahmanas, Kshatriyas) competent to perform sacrifice, Brahma, the creator said at the beginning of creation " By this (sacrifice) you will thrive and may this fulfil all your wishes. (10) With this satisfy the Gods, and let those Gods help you to prosper. With this mutual obligation you will obtain the cherished desires. (11) Satisfied with sacrifices the Gods will confer upon you whatever enjoyments you desire. Whoever exclusively enjoys their gifts without offering to them is indeed a thief. (12) The magnanimous that eat the remant of the sacrifice are exonerated of all sins, while those sinners that cook on their own account feed on sin (13)."

How they lived.

32. Geeta being the book of life they regulated all their actions in its abounding light. They had supreme faith in the efficacy of ಯಜ್ಞ. So every Shroutriya household amongst them had a sacrificial fire. Every householder regularly performed Homa or Oupasana with his wife, the guardian angel of the sacrificial fire. In many cases Mahayagas or special sacrifices met with their due share, and so wherever they settled, timely rainfall and good harvest became the order of the day. Thus their adopted couutry flowed with milk and honey. While they lived, moved and had their being on

Sadachara as a rule, their Gurukulas kept their torch of learning ever burning as many of the Sanketi scholars were walking cyclopedia and made their homes so many universities where they showered their knowledge and blessings in abundance on those that sought them. So it was not long before their sterling worth, piety and learning met with their own reward at the hands of the Local Chiefs, kings of Vijayanagar and Gurus that adorned the pontiffical throne in Sringeri, some of them having distinguished themselves in secular sphere of Life.

THEIR REPUTATION

33. To cite a few concrete instances. Narasappa Naika of Hole Narsipur who had heard of the piety and penance of a learned Brahmana went up to him one morning when he was performing his religious austerities on the bank of the Hemavati and offered to make a gift of a village in his favour. The latter stretched his left hand to accept the gift which made the Naik hesitate a bit. Thereupon the learned Brahmana got some cow-dung-cake powdered, put the powder on the right palm, and uttered some mantras or hymns when the powder took fire. The Naik was soon assured that any gift he proposed to make would likewise be consigned to flames if the gift was made to the

right hand where God Agni was present. Then the gift was made into the left hand of the sage whose descendants are still in the enjoyment of the village,-Marithammanahalli, Arkalgud, then given as Inam. Similarly the neighbouring village Voddarahalli was also given as Inam to an elder brother of the former. The former has been known as Marithammanahalli as it was given to an younger brother. The Sage has since been known as "ಸರ್ವಶ್ರೇಷ್ಠ" the best of all, and is still being revered amongst his community in the eight surrounding villages by a Tamboolam being set apart in his honour. Dikshitar's family in Poomagame village (Poorna Grama) is ever cherished for its devotion to vedic rites as for seven generations all the seven Mahayagnas as Agnishtoma, Poundarika and Vajapeya were duly performed by them, and the village being to this day in the enjoyment of the family as Sarva Inam. There were other instances of Mahayagnas performed by other families which it is scarcely necessary to enumerate here. Krishnapura, Handrahall, Mattur Hosahalli and several other villages have been given as Inams by the Kings of Vijayanagar. Sringeri Jagatguru granted an Inam to the Lingadahalli Sanketis. In the case of Kowsika Sanketis Vedic study was their main forte as music was so with those of Bettadapura.

THEIR SERVICE TO SRINGERI MUTT

34. The Sanketis became so famous in the land for their varied learning that when the Sringeri Mutt wanted a competent Pandit to teach the young Swamiji of that Samsthanam in those early days, the choice fell upon *Vidyanipuna* Ramasastry of Kowsika village who was the son of Kesava Sastry. When at the close of the course of study he was asked what ಗುರುದಕ್ಷಿಣೆ (fee) he would desire to have for his trouble, he had the disinterestedness to pray for exemption of his community from the spiritual jurisdiction of the Mutt in the matter of excommunication by the Mutt as also the customery tribute payable by the disciples. Yet this privilege which the community in general has been enjoying since then was again and again questioned by the Mutt Officials, but as often did the community take its firm stand on its old right without yielding to that official pressure. Hebbale Krishna Sastry is also said to have similarly served the Guru Peetah in the same capacity by teaching a minor Swamiji of the Mutt.

THEIR PUBLIC WORKS

35. Among Sanketis besides teaching Vedas and Sastras there were ardent votaries to arts and crafts. Wherever they settled dry lands were converted to smiling gardens. Wherever they

felt the scarcity of water they built new tanks; Temples, Chatrams and Mantapams and topes that they founded have still been the land-marks of their social service. As regards the physical strength, power of endurance many marvellous anecdotes are still fresh in our minds, and to make even a passing reference to some of them is to encroach upon the limited space at our disposal. To cite one example. One Viswapathia of Jodi Somanahalli was pressing with his foot a cocoanut with its shell and fibrous husk intact so as to force out the water from it. He is said to have once taken a tiger holding tight in his armpit to make a present of his pet beast to Pollegar of Arkalgud.

THERE SERVICE TO THE STATE

36. Of those that distinguished themselves in the public service Anche Bakshi Tippiah covered his community with a glory peculiarly his own by his meritorious services rendered to three successive sovereigns of the Mysore State. He was granted Jahagir by H. H. Mummadi Krishnaraja Wadier III and the same has up to day been in the enjoyment of the family. The following extracts speak for themselves as to the worth and work of Tippiah.

Extracts from the Athenaeum and Daily News,

March 4th, 1885.

Mr. Ramaswamy Aiya is a member of one of oldest as well as most respected and respectable families in the Maisur Province, being descended from Timmapiah, who was Minister to Virabhadra Raj Urs, an ancient Palayagar of Tippur (in the Yadatore Taluk, Maisur) so for back as 1629. A grandson and namesake of this man served as Serishtedar of the Seringapatam "Killay Cutcherry" during the reign of the great Haidar Ali. Then again, one **Tippiah**, son of Timmappiah II, was presented in 1792 with a Jaghir by the famous Tipu Sultan, in consideration of valuable services rendered. After the fall of Seringapatam (1799), and the installation of His late Highness Krishnaraja Wodiyar, this **Tippiah** was apppointed Killadar of Maisur, in which capacity he did many good works, chief among which may be mentioned the construction of the "Karanjee Tank", which supplied the Fort and town of Maisur with good drinking water. For this, Dewan Purniah presented **Tippiah** with the whole of the land below the said Tank, the place being known as "**Tippiah's Garden.**" **Tippiah** was for some time specially entrusted with the charge of the (then) Maharaja's education: and, a few years after the great Purniah became regent, was appointed "Bakshi of the Cuttay Cutcherry" or head of the Engineering Department. It was during **Tippiah's** conduct in this capacity that a large channel was excavated from

Bakshe Tippiah 1746–1832.

Tippur to Maisur, whereby water from the Cauvery was brought within two miles of the latter city. This was in 1807-8: and again in 1811 (the Maharaja having meanwhile assumed charge of affairs), **Tippiah** constructed a large Anakat called "Krishna Raj Kattay' in the Airaculcode Taluk. Both this anakat and another (Lutchman Teertha Cuttay") are still in existence: and, in addition to being works of great public utility, are a considerable source of revenue to the Maisur Government. The next post to which **Tippiah** was appointed was that of "Anche-Amrut-Mahal-Bakshi" (i e., Head of the Postal and Cattle Departments): and while thus employed he completed several important public works: e.g. the conversion of the ancient village of Arakotara (the birth-place of the grandfather of the present Maharaja of Maisur) into the present town of Chamarajanagar: the tower of the Pagoda on the Chamundi Hill, the temple of the god Prasanna Krishnaswamy at Maisure: and the palace at Mailkotta. In fact almost every public work of any importance executed in the Maisur State from the fall of Seringapatam in 1799 to the assumption of the territory by a British Commission in 1831 was owing to the genius and **Industry of Tippiah**, for whom the late Maharaja had the highest regard—a feeling which was fully shared in by so distinguished a British Officer as Mr. Thomas Munro, the most famous, perhaps, of the Governors of Madras.

Tippiah died in 1832, at the advanced ago of 86, having behind him three grandsons and two granddaughters, children of his only son Timmapiah,

pre-deceased. Of these former three, the eldest, Tippiah II, was born in 1795: and was appointed Serishtedar of the "Killay Cutcherry" in 1813, in which post he worked for many years, after which he also served as Musaib in the palace. He died in 1837, leaving four sons and three daughters.

Sreenivasa Rao, the next grandson of Tippiah, was born in 1799: and became associated with the late Maharaja at the early age of 12, having been a constant companion of His late Highness during that lamented prince's youth On the demise of Timmappiah (the son of Tippiah), Sreenivasa Rao was appointed Serishtedar of the 'Barr Catcherry,' which post he held for some years, at the end of which he was appointed second Bakshee of the Anche-Amrut Mahul, while his grand-father Tippiah, and his brother Sunnu Rao, were the first and third Bakshees, respectively. In this post he continued until after the attachment of the Territory by the British in 1831, after which, the Anche Department having been taken over by the British Commission, Sreenivasa Rao remained as the Amrut Mahul Bakshee, while at the request of the then commissioner, Soob Rao (of whom more hereafter)a grandson of Tippiah was sent to Bangalore to fill the appointment of Ahche Bakshee. After the Amrut Mahul department was handed over to the British Commission by the Maharaja, Sreenivasa Rao for a time acted as Assistant Commissioner of the Amrut Mahul during the absence of the Honorable H. B. Devereux, and was, subsequently in 1846, appointed the District Moonsiff of Munjerabad, by the late Sir Mark Cubbon, the Commissioner of Maisur, who had

a very great regard for Tippiah's family. In this position Sreenivasa Rao continued until A. D. 1847, when he was appointed the Town Moonsiff of Maisur, where he remained until 1848, when he was promoted to be the Principal Sudder Moonsiff of the late Chittledroog. He died while in this post leaving five sons and daughters. He constructed the Tower of the Pagoda at Nungengode."

James Stuart Mill's History of India Taking of Seringapatam.

".....and the conduct of the enterprise (taking of Seringapatam) was entrusted to Major General Baird who had solicited the dangerous service.....Major Allen returned to conduct the Princes (Tippu's sons) to the presence of the General (Baird). General Baird was one of those British Officers who had personaliy experienced the cruelty of their (Princes') father (Tippu Sultan), and suffered all the horrors of a 3 years' imprisonment in the place which he had now victoriously entered. His mind too had been inflamed by a report at that instant received that Tippu had murdered all the Europeans made prisoners during the siege. "He was nevertheless" says Major Allen "Sensibly affected by the princes, and his gallantry in the assault was not more conspicuous than the moderation and humanity which he, on this occasion displayed. He received the princes with every mark of regard

37. An important incident having occurred on the same day, about the same time, has been faithfully handed down to us. I am tempted to mention the anecdote.

Tippiah was sometime the Jail Officer during Tippu Sultan's time. In one of the British reverses in a previous Mysore War, some British Officers had been taken prisoners and brought to Seringapatam. One of them was Major General Baird, as has been recorded in the above extract. Naturally the victorious General wished to see his Jailor and had Tippiah brought before him. Of course the General had been released years previous on the conclusion of a treaty. Now the General asked Tippiah humourously, his previous Jailor, what he had to say for having mercilessly made him work. Suiting the action to his word and pointing out his head the General said "Did you not make me carry mud loads on this, my head?" Then Tippiah undauntedly replied "yes, I did, and did so under orders of my Royal master the Sultan. If you take his place I shall similarly take work from your prisoners under your orders." The general in his usual coolness, felt glad, and appreciated the sturdy loyalty the fearlessness and the remarkable courage and straightforwardness of Tippiah. In fact this was known to be one

among several circumstances which secured for Tippiah the good will and support of the conquerors, and he was again placed in responsible position of trust and honour in the restoration of the ancient Kingdom to its lawful owner. He was then placed in charge of the young Maharaja's (Mummadi H. H. Krishna Raja Wadayar III) education and so on.

PROBABLE TIME OF THE EMIGRATION

38. The next important topic that requires consideration is as regards the probable time when Nacharamma and those that more or less closely followed her in her wake migrated from their Southern home to their new abode in the Mysore Territory. Beyond popular surmises which are as vague as they are conflicting, there is no authentic record or tradition as to state **accurately** when the event took place. It is indeed lucky that there should be something on record in the shape of historic documents of undisputed authority which throw a flood of light on the point at issue. In the family history of Anche Bakshi Tippiah which is based on official records it is definitely stated that his ancestor Thimmappiah was the Chief Minister in 1629 to Veera Bhadra Raje Urs Palligar of Tippur. The community must have been in the country for sufficiently long before one

of its illustrious sons could have so far distinguished himself to become the right-hand man of an important Local Chief. Of Vedic lore and sastraic knowledge and spiritual culture they had quite a fund even at their first appearance in the new country. But time and opportunity were needed to kindle to a flame the apparently dead embers of such administrative capacity and military valour as could be found in a few of them. It must have taken a very long time for some of these people to have become so domiciled in their adopted country as to be able to inspire the rulers of the land with their conspicuous ability, unflinching loyalty and devotion to duty before one or more of them could be called to fill such position of trust and responsibility. Again Mattur and Hosahalli villages which are situate on opposite banks of the sacred river Tunga, four miles from Shimoga, are two Agrahars containing about 100 Sanketi families whose ancestors were granted Inams of Vrithis so far back as in s. s. 1444 which corresponded to 1522 A.D., which are to this day in possession and enjoyment of the descendants of the said ancestors. It was by the reputed Krishna Deva Raya, Emperor of Vijayanagar who ruled from 1509 to 1530 and had his kingdom extended to the whole of Dekkan, to the south of the river Krishna that the said

villages were granted as Inam to Triambaka Raya in recognition of military services rendered by him to his soverign. But on the same day and in the same place the village which was split up into 120 vritties was given away as Sarva Inam to the several Brahmanas whose names and other details connected with the gift are fully set forth in the interesting Shasana (Copper plate) which is drawn up in Sanskrit except a little in Kannada in the end. This Copper plate relating to the charity exists today with the villagers (Inamdars). So this event takes us back to some 414 years ago.

39. Though Sringeri has always remained the cynosure of all eyes with Mysore Sanketis the Malnad Sanketis in particular have, from the start, been deeply indebted to the Sringeri Mutt for the good offices rendered to them on many important occasions. In the absence of connected records it is not possible at this distance of time to say when any particular gift was given to any particular donee. Lingadahalli in Tarikere taluk is one such Sanketi settlement. The present inhabitants are even at present enjoying some vrities as Sarva Manya Brahmadaya in Vidyaranya-Pura situate in Sringeri Taluk. The said Agrahar was split up into 250 Vrithies which were given away to select Brahmanas during the time of Hari Hara I and Bukka who

ruled over Vijayanagar Kingdom from 1336 to 1354 and from 1354 to 1377 respectively. Some of these vritties having passed to other hands either by alienation or otherwise, they were all restored to the lawful holders by Keladi Shivappa Naika when all Vrittidars were granted pattas or title deeds by His Holiness Sacchidananda Bharati Swami in s.s. 1574, corresponding to 1652 A.D. By these documentary evidences we are enabled to hold that Mysore Sanketis might have left their old home in the South probably about the middle of the 14th century A.D. So it was not long ere their Vedic learning, authority in performing religious rites, and piety reached the ears of Madhava Vidyaranya who was ever on the look out for encouraging pious and learned Brahmanas who would help to hand on the torch of learning from generation to generation. By the time the Sanketis had settled in the Mysore country, King Hari Hara I of Vijayanagar had extended his conquests to Mysore and had been recognised as the Paramount Sovereign there and Vidyaranya who assumed Sanyasa or asceticism in Sringeri had proceeded to the capital of the newly-founded Hindu Empire whence for some 53 years he was said to have wielded his spiritual and temporal power with a rare

generosity, tact and prudence which might well have been the envy of any great statesman or king in any country. "While a king is honoured in his own country" says a Sanskrit adage, "a scholar or wise man is revered all over," so it was with the learned few amongst the Sanketis in Mysore who were honoured with gifts from the Emperor of Vijayanagar down to a petty chief ever since they came and settled down in this country.

WHY THE PRESENT INVESTIGATION STARTED

40. It is therefore little less than six centuries that we Mysore Sanketis and those our brothern in the South have remained in perfect seclusion which has made us quite strangers to one another. In modern times when the sentiment of unity is taking shape all the world over under common interests, and is fast over-powering the instinct of isolation it occurred to me that limited as it is, our community should no longer continue in isolation and dismemberment, but both sections should be welded into a disciplined compact whole by a new intellectual intercourse, new matrimonial alliance and a new communion of interests provided that, after due enquiry, they and we were found to have belonged to the same old stock as we are told we did.

41. I accordingly travelled far and wide in the Southern districts first in December 1932 and next in April 1933. I first went to Tinnevelly, to Sanyasigrama (a part of the Tinnevelly Town) which was said to be inhabited by Sanketi Smarthas. I made my acquaintance with an erudite Vaidika gentleman Brahmasri Swami Vadyar and announced myself to him as also the object of my errand. A dozen Sanketi gentlemen of the place put in their appearance at once and we exchanged courtesies. I was delighted to find that they all very warmly received me, and they seemed also to feel as if a long-lost brother had suddenly appeared in their midst. As I had before this learnt that an old friend of mine (Sanketi) in my college days at Madras was residing somewhere there after his retirement from the District Judge's appointment I found to my joy that he was to be found in the town. Receiving information of my arrival he at once, at about midnight, called over at my place a Chatram and took me to his house. I became his very welcome guest. This was no other than the much-revered late Mr. T. K. Subbiyer. During both my trips I enjoyed his hopitality under his roof and more, he was of material help to me in my work. He clearly showed himself

Progress of Investigation

that he was as much interested in the work on hand as myself. The following morning he called a conference of all the Sanketis in that place, and since then I felt myself considerably relieved of my burden as I felt happy in finding in him a willing enthusiastic worker of experience, influence possessing local knowledge fully. As said above he speedily collected men and women, and in the conference from day to day, we freely exchanged our views and compared notes with each other as regards our past history. Prominent amongst old men assembled there was Brahma Sri Rama Jois of more than 85 years of age who recounted all that he had heard and known in the matter. He added that subsequent to the migration of several hundreds of Sanketi families from their country under Nacharamma's lead, all seemed to go from bad to worse with them. Their old days of plain living and high thinking seemed to have gone for ever and every family seemed to feel that there was something rotten in the state of Denmark as the result of the curse that had been pronounced by that Lady. He then stated that he and few others with a prominent and leading individual Swaminatha Iyer went to the Mysore State about half a century ago in deputation to revive old memories and renew contact with their old kith and

kin, and how they were disappointed in their mission by their brothern in Mysore not being able to recognise them as their own and much less responsive to the appeal made by the deputation. The proceedings of the conference confirmed in the main the tradition which was handed down to us here in Mysore relating to Nacharamma and her historic exit from the South, but in some minor details the two versions differed a bit. The narrative as set forth in the fore-going paragraphs following the tradition as in vogue amongst Mysore Sanketis was confirmed by all the old men and women in the assembly for the obvious reason that it had been bequeathed by those remote ancestors who were the actual actors in the drama.

VISIT OF SHAPATTUR

42. After a stay of about four days there, I proceeded to Cape Comorin, Suchindra, Nagarcoil Trivandrum, Alleppey, Ernakulam and Quilon where I pursued my investigation and was gratified to meet with increasing corroboration from Sanketis living in those parts. Then again in pursuance of appointment, by correspondance, with my friend Mr. T. K. Subb Iyer I reached Tinnevelly in April 1933 and resumed the investigation in more villages, this time a joint tour with my host. I

found in the remote parts Sanketis settled in numbers. In the course of our inspection we visited Alwargurchi, Vipratatakam or Papakolam, Shapattur, Tenkasi, Courtallam, Ayukudi, Elathur, Shenkota and other villages. Except for a small tope standing thereon Shapattur is now a desolate and blighted waste, condemned to eternal sterility. At Alwargurchi, a village abutting this we met two very old Brahmanas of Vadama sect who took us round the accursed place, and pointed to the dismal spot, narrated the old story as they had it from their elders and thereby afforded additional independant testimony to what we had from so many of our own sect. Then returning to Mysore I went to Sringeri, Mattur-Hosahalli and a number of our villages and collected evidence available.

EXODUS TO THE SOUTH THEIR LIFE AND TROUBLE

43. As was naturally expected the sudden and dramatic exodus of Nacharamma and party to the north scarcely failed to produce its own powerful impression on the minds of those that were left behind. That the dastardly act of a few plotters wounded the woman in her every one realised and felt touched to the quick by the tragedy enacted in their presence. The conviction that she was no ordinary woman, but a truly

inspired one of heroic mould began to grow upon them more and more. That their reverence to her continued unabated is illustrated by an annual function called ಪೂಜಾವಿಧಾನೆ or ನಪ್ಪ ಪೂಜೆ or Sari-worship which even to this day is observed as a religious duty by some 40 families and more. Whether the ancestors of these particular families were the real culprits concerned in the plot against Nacharamma as may likely be suspected by some, it is difficult to say. But the hard fact remains that the worship is still in vogue amongst some. It may be through fear, or as an atonement for the sin committed by them (their ancestors) or in simple faith that Sari-Worship would tantamount to homage paid to her revered memory. As a matter of fact, 40 families referred to above observe sari-worship as a sacred annual function with all prescribed formalities. The sari is preserved as a holy relic and kept in a pot or other receptacle which is kept separate from other family utensils and beyond the reach of all and sundry lest it might get defiled by others. It is taken out only on a specified occasion by the head of the family after bath, and kept at a clean consecrated place on ದಂಡಪ್ಪ and worshipped in great devotion in the name of

The existance of ಪೂಜಾವಿಧಾನೆ or ನಪ್ಪ ಪೂಜೆ

ಬೃಹನ್ನಾಯಕಿ or ಪೆರಿನಾಯಕಿ or great lady as per formalities laid down for worship of family gods. At Ayukudi village we were the guests of one Mr. Subb Iyer of 70 years who related to us the history of this sari-worship and his family was one that strictly observed this function. It aroused my curiosity to see the sari and its worship, and I requested him to enable me to pay my homage. On the following day early morning he bathed and got flowers and fruits and other equipments ready for worship. I also bathed and sat to observe. He thence brought down an earthen pot from the loft and placed it on the washed part of the house on a board ಮಣೆ ರಂಗವಲ್ಲಿ and opened the pot, and took out the Sari (of 18 cubits) and regularly worshipped it with great devotion (performing ಷೋಡಶಪೂಜೆ). I received the ಶೃಷಾದಂ and thanked him heartily for the special favour shown to me. This was on 3.4.1933. I ever remember the day to the end of my life. The sari contained the conch and disc. (ಶಂಖಚಕ್ರ) woven in the borders. This function is peculiar to those families and has no manner of bearing on the ordinary cloth-worship (ಮೀಸಲು) as observed by us in the Mysore State (and there also as I learnt) when new saris are brought home for the wear. One thing that particularly struck me was that Sanketi women in the south were

still tying their saris or cloth in the Dravidian style and not in the style as recommended or enjoined by Nacharamma, which however has been widely in use amongst us in Mysore.

44. Though it is very common with our women here to tie their cloth in a manner peculiar to our sect, i.e., tight round the body instead of loose and flowing (as shows in the figure), Karnataka mode of wearing sari is permissible in the case of young girls till they are blest with their first-born, while the memory of our original Dravidian method of tying sari is kept green by our custom of dressing a young bride in that fashion at the time of ಧಾರಮುಹೂರ್ತ. The girl is actually given away in marriage dressed in that style for the time being.

How they imagined unhappiness and sought remedy.

45. What was yet more striking about the Sanketis in the south was the gaunt spectacle of the old curse which still seemed to hover before their mind's eye in its most menacing and formidable form. Rightly or wrongly most of them seem to imagine that the curse is still treading upon their heels and their life is at best a long-drawn agony. Whenever a calamity happens in the family most of the old men and women feelingly repeat "ಸಂಸ್ಕೃರಬಾಹ್ಯ"

" Nangyaru's Curse." How best to propitiate the provoked deity and save themselves from the thraldom of misery seemed to be uppermost in their minds in almost every village I visited. In fact Brahma Sri Rama Jois informed me, supported by all men and women gathered in the conference at Tinnevelly, that some 50 years ago, he Mr. Swaminathier and others thought of seeking a cure for ills of life (due probably to the curse) with which every sanketi family was afflicted in some shape or other and accordingly consulted the best astrologer of the day in the Malabar coast as to the remedial measures to be adopted to get over their troubles. Remedies suggested by him were these.

(1) Veda Parayanam and Japam in Rameswara.

(2) a gold image of Nacharamma to be made and consecrated and gifted away to a worthy pious Brahmana.

(3) a temple dedicated to the goddess Saraswathi to be built and consecrated at Tinnevelly.

All these were duly complied with, and the evil complained of mitigated a bit, but all the same they all thought they were still under the curse having disobeyed the injunction of the Venerable lady to quit the spot and go with her. The temple stands to this day in the middle of

Tinnevelly Town. With due deference to this opinion and sentiment I beg leave to invite the attention of my brothers and sisters in the South to a few obvious points which I trust would receive their serious consideration.

Buddha's Revelation

46. If there was any one whose aim was to find out the remedy, if remedy there was, for the woes of the world it was **Prince Siddartha** who renounced all his princely life, made penance, engaged day and night in meditation, practised Yoga, and at last sat and thought under a Bodhi tree till at last he got enlightened and became Buddha to deliver the following message to the world:

Long have I wandered: Long: Bound by the chain of desire; Through many births seeking thus long in vain; whence comes this restlessness in man? Whence his egotism, his anguish? And hard to bear in Samsara Where pain and death encompass us, Found: It is found: Author of selfhood. No longer shalt thou build a home for me Broken on the beams of sin; The ridge-pole of cure is shattered; Into Nirvana my mind has passed; the end of craving has been reached at last.

So in essence Buddha found, and found nothing new beyond what Upanishads had declared from eternal past. Let us now examine

Forgiveness and its value demonstrated if the lady's curse is responsible for the supposed misery amongst them.

47. Real marks of saintliness are coolness, kindness and love for even the worst of enemies and forgiveness. When after the death of Ravana his brother Vibhishana declined to perform the deceased's funeralrites, Sree Rama said among other things, thus:

ಮರಣಾಂತಾನಿ ವೈರಾಣಿ ನಿರ್ವೃತ್ತಂ ನಃ ಪ್ರಯೋಜನಂ ।
ಕ್ರಿಯತಾಮಸ್ಯ ಸಂಸ್ಕಾರೋ ಮಮಾಪ್ಯೇಷ ಯಥಾ ತವ ॥

"Hostilities cease with death. Our purpose is served. Do thou therefore perform his funeral ceremony. He is unto me what he is unto thee."

Sri Rama

This is a classical example of 'non-resistance' or of 'resist not evil' as taught by Christ, but little understood and less practised in the west. Gyani or wiseman is no longer an individual separate from God and he merely does always what the situation he happens to be placed in requires and there the matter ends. Of egoism he has absolutely none.

Sita

48. Equally noble was the reply of his worthy spouse Sita who advised forgiveness when Hanuman, after conveying to her the good news of Ravana's death in the battle field, begged leave to punish the

she-demons that had tormented her so much during her captivity.

ಅಯಂ ವ್ಯಾಘ್ರಸಮಾಪೇ ತು ಪುರಾಣೋ ಧರ್ಮಸಂಸ್ಥಿತಃ ।
ಋಕ್ಷೇಣ ಗೀತಃ ಶ್ಲೋಕೋಮೇ ತನ್ನಿಬೋಧ ಪ್ಲವಂಗಮ ॥
ನಪರಃ ಪಾಪಮಾಧತ್ತೇ ಪರೇಷಾಂ ಪಾಪಕರ್ಮಣಾಂ ।
ಸಮಯೋ ರಕ್ಷಿತವ್ಯಸ್ತು ಸಂತಶ್ಚಾರಿತ್ರಭೂಷಣಾಃ ॥
ಪಾಪಾನಾಂ ವಾ ಶುಭಾನಾಂ ವಾ ವಧಾರ್ಹಾಣಾಂ ಪ್ಲವಂಗಮ ।
ಕಾರ್ಯಂ ಕರುಣಮಾರ್ಯೇಣ ನ ಕಶ್ಚಿನ್ನಾಪರಾಧ್ಯತಿ ॥
ಲೋಕಹಿಂಸಾವಿಹಾರಾಣಾಂ ರಕ್ಷಸಾಂ ಕಾಮರೂಪಿಣಾಂ ।
ಕುರ್ವತಾಮಪಿ ಪಾಪಾನಿ ನೈವ ಕಾರ್ಯಮಶೋಭನಂ ॥

"Do thou, of Hanuman, hear a sloka or verse related in a Purana and fraught with religious import which was given out by a bear to a tiger."

"No worthy person shall read sin even in crimes, when committed at the instance of others, covenant shall therefore be kept as the virtuous are crowned with their own glorious life.

"So it behoves the truly pious to show compassion to others whether of good deeds, or bad ones or worthy of being slain; for who is there who does not commit a misdeed?"

"It is not proper to act cruelly even by these demons who take delight in killing men, assume whatever forms they please and commit various sins."

The story referred to is briefly this: A tiger gave chase to a hunter who managed to climb up a tree and obtain the pledged word of protection from a bear perched thereon. After night-fall the man fell asleep on the lap of the bear when the tiger lurking below began to persuade the bear to let the man drop from the tree as he was the common enemy to all wild beasts, but all in vain. The man woke up and the bear began to snore, the man keeping watch over the same. The cunning brute below induced the man to let fall the bear, his companion, in order that it might satisfy its hunger by preying upon the latter and leave him free, which the unscrupulous man readily complied with; but the bear struggled in the fall and by its agility recovered its lost position. Then again the tiger pointed to the man's ingratitude and pressed the bear to give up the wretch when the memorable stanza was uttered.

Vasista maha Rishi

Again who has not heard of Vasista and Viswamitra, of the dreadful and destructive onslaught between them when the latter attempted to take away forcibly the former's Kamadhenu Kabala, of his offending the former in various ways and pronouncing terrific curse on his sons-thus becoming his inveterate foe: yet how did

Vasista feel and say about his opponent? On a certain moon-light night, Vasista was deeply immersed in reading some precious matter written by his rival Viswamitra when his wife Arundhati approached and hung upon him for a moment saying how bright the moon was at the time; but the sage coolly remarked without so much as even looking her up "But the thousand times brighter, my dear, is the intellect of Viswamitra;" such was his admiration of the genius of his foe Viswamitra that he forgot the wrongs done to him and sufferings he had in consequence. This is a singular instance of loving an enemy till it was impossible for him to resist it. In the end what high-regard Viswamitra had for his foe Vasista is told by Valmike.

Once upon a time when the hundred daughters of King Kusanabha (ಕುಶನಾಭ) were sporting in a garden, Vayudeva saw them and desired them to become his wives and fulfil his wishes. They politely declined saying that their father was their absolute master, that he may go and ask him to give them in marriage. Thereupon Vayudeva was angry and cursed them to become deformed. They all at once became dwarfs and went home sadly. Their father on learning the curse and the details of the mishap admired their act and said thus:

ಅಲಂಕಾರೋ ಹಿ ನಾರೀಣಾಂ ಕ್ಷಮಾ ತು ಪುರಷಸ್ಯ ವಾ ।

....

ಕ್ಷಮಾದಾನಂ ಕ್ಷಮಾಯಜ್ಞಃ ಕ್ಷಮಾಸತ್ಯಂ ಹಿ ಪುತ್ರಿಕಾಃ ।
ಕ್ಷಮಾಯಶಃ ಕ್ಷಮಾಧರ್ಮಃ ಕ್ಷಮಾಯಾಂ ವಿಷ್ಠಿತಂ ಜಗತ್ ॥

Oh my daughters, your behavior in forbearing the Vayu Deva's conduct was admirable. For bearance (forgiveness) is an ornament to women, certainly to a man and so on.

Again in a discourse between Yudhistira (Dharmaraya) and his worthy spouse Draupadi, when they were deploring their fate in the exile, while the latter held that active resistence to evil was necessary for success in life, the former Dharmaraya adhered to his staunch virtue and contended that *forgiveness* was ever an unerring path for success here and hereafter. He quoted the Sage Kasyapa as follows:—

Yudhistira

ಅತ್ರಾಪ್ಯುದಾಹರಂತೀಮಾ ಗಾಥಾ ನಿತ್ಯಂ ಕ್ಷಮಾವತಾ ।
ಗೀತಾ ಕ್ಷಮಾವದಾಂ ಕೃತ್ಸ್ನೇ ಕಾಶ್ಯಪೇನ ಮಹಾತ್ಮನಾ ॥

ಕ್ಷಮಾಧರ್ಮಃ ಕ್ಷಮಾಯಜ್ಞಃ ಕ್ಷಮಾವೇದಾಃ ಕ್ಷಮಾ ಶ್ರುತಂ ।
ಯ ಏತದೇವಂ ಜಾನಾತಿ ಸ ಸರ್ವಂ ಕ್ಷಂತುಮರ್ಹತಿ ॥

ಕ್ಷಮಾಂಬ್ರಹ್ಮ ಕ್ಷಮಾ ಸತ್ಯ ಕ್ಷಮಾ ಭೂತಂ ಭಾವಿ ಚ ।
ಕ್ಷಮಾತಪಃ ಕ್ಷಮಾಶೌಚಂ ಕ್ಷಮಯೇದಂ ಧೃತಂಜಗತ್ ॥

Mahabharata, Aranya Parva Chap. 29: (36-37-38).

NACHARAMMA'S FORGIVENESS

49. Nacharamma was one of such saints and seers whose love was scrupulously free from all tinge of personal wrongs or of personal memory. It is therefore idle to contend that the existing weal or woe amongst the Sanketis of the South has anything whatever to do with the past episode which we might well let alone. If Nacharamma had been ensouled in any of the previous cycles (యుగ) she would have been ranked, and adored by the world, with such heroines and saints as Anusuya, Arundhati, Lopamudra, and so on; and when Nacharamma said she was pleased with the repentance of the people around her and said that she then loved them more than ever, no body has to even think of any curse or its baneful effects. It would be nothing less than a mental aberration.

50. I would therefore implore such of you who think of real or fancied misery or unhappiness not to brood over, but to firmly believe that whatever was necessary had come to pass; and love, sympathy and effort are the sole secret of success. Judged by the modern standard you have not fallen off so low as you imagine, since you have of late so many graduates and double-graduates holding their own position in public service and practicing legal or other profes-

sions, Even the last generation, in recent years, produced among you some brilliant stars such as the revered Mahadeva Iyer who was The Chief Secretary to the Travancore Government, and the late lamented K. Ramaswamy Iyer, Director of Public Instruction in Travancore who is known to have done invaluable service in lifting up the community in the matter of education.

51. If Thimmappiah early in the 17th century and his great grandson Thippiah towards the close of the 18th and early in the 19th century proved themselves to be great luminaries that shed lustre on their community in the Mysore territory, Dalvoy Ramayya (as so called in this country) about the middle of the 18th century made himself a distant star of the first magnitude shining in his own orbit in the firmament of War-God in the remote Travancore. The following brief memoir of the great Dalvoy as furnished by my esteemed friend, Mr. R. Padmanabha Iyer, B.A., Publicity Officer, Travancore Government will, I trust, be read with much interest :

RAMAIYAN DALAWA (Died 1756 A.D.)

" Destiny fashions her instruments with an uncanny skill and often times it is to the lowly hut rather than the palatial mansion that she looks for her raw material. She conceals genius



RAMA IYEN DALAWA

in men and women of obscure birth and lo! a time comes when the mantle of obscurity falls and its erstwhile wearer stands forth as a leader of men, be he statesman, soldier, prophet or poet. Thus it was that Ramaiyan, a Brahmin boy of insignificant origin became in the hands of the three foremost personalities in the founding of Modern Travancore. The other two, of course, were Martanda Varma the Great and General Eustachio D'Lannay.

Several stories are current as to how Ramaiyan came to Trivandrum and how, all unconsciously, he caught Raja Martanda Varma's eye. The following may be taken as fairly authentic :—

It appears that Ramaiyan's family, consisting of his parents, three brothers and a sister, falling into straitened circumstances, migrated from their original home in the Tinnevelly District to Travancore at some time between 1718 and 1731 settled down at Shencottah where lived a Subrahmanya Sastrigal, one of Ramaiyan's maternal uncles. Sastrigal was a profound Sanskrit scholar and receiving once an invitation to the Travancore Maharaja's court, he took young Ramaiyan also with him. One evening, it so happened that Sastrigal and his nephew were in attendance on the Raja, as the latter sat at his evening prayers. After a time the light in the metal lamp in front of which the Raja was seated began to grow dim on account of the snuff in the wick. Ramaiyan, shrewd lad that he was, quietly stepped forward to trim the wick. By way of abundant precaution, he first lighted

another wick which he held in his left hand and then trimmed the light with the right hand. This done he put out the newly lighted wick and retired. The Maharaja who was watching the procedure, through half-shut eyes, was struck by the boy's caution and intelligence and requested the Sastri to leave his nephew in his service. Of course, the Sastrigal was only too pleased to do so and Ramaiyan entered the Palace service as a petty clerk.

But what confirmed the Maharaja's faith in Ramaiyan's intelligence and genius is said to be his fearless criticism of a deplomatic communication written by the Maharaja to the Nawab of the Carnatic. Being asked to draft the communication himself Ramaiyan did it so satisfactorily that he rose very high in royal favour and the Maharaja shared with him even his innermost secrets.

Ramaiyan's flair for diplomatic negotiations was put to serious test when a Pandyan Force under one Alagappa Modaliar marched into Travancore to support the claims of Pappu Tampi and Raman Tampi, the sons of Martanda Varma's predecessor, to the throne of Travancore. The Tampis had misrepresented the system of succession to the Travancore throne, which is and has always been matriarchal, to the Pandyan Chief and sought his assistance to oust Martanda Varma from the Kingdom. The Pandyan Force arrived at Udayagiri and encamped at Puliakurichi and Alagappa Mudaliar sent emissaries to the Travancore Court demanding an explanation from the Maharaja. Thereupon a deputation with Ramaiyan at its head was sent to the Pandyan camp to

explain to the Mudaliar the system of inheritance prevailing on the West Coast. Modaliar was so impressed with Ramaiyan's exposition of the law matriarchal, that he not only agreed to withdraw his support of the Tampis' claim to the throne but left behind him half his men to help the Maharaja in putting down the recalcitrant Tampis. Terror-stricken at the turn events had taken, the Tampis retired into their shells and for a long time thereafter did not dare to raise their heads.

This was in 1730. By 1736 Ramaiyan was appointed Dalawa or Dewan and also Commander-in-Chief. From this time onwards Ramaiyan played a very conspicuous role in extending the territories of Travancore by the conquest and annexation of the domains of the neighbouring petty Chieftains and Rulers. One after another the ancient kingdoms of Quilon, Kayamkulam, Chempakassery etc., fell before the puissance of his arm. He has often been accused of ruthlessness in the annexation. If he was ruthless and if his methods were a little too thorough, it was bacause the times and circumstances demanded the same. He loved his royal master almost to a fault; his absolute devotion to him knew no bounds; in the furtherance of his interests he was prepared to do anything and risk everything.

Not only was Ramaiyan intrepid on the battle-field but he proved himself to be a mighty organizing genius in the times of peace that followed conquest and annexation..... He strengthened and increased the sources of Revenue; and regulated the items of expenditure. Ramaiyan was also responsible for the construction

of several roads and public buildings. He commenced the construction of granite fort at Trivandrum but died ere he could complete it. The fort remains in the same unfinished state even today.

Much is not known of the private life of Ramaiyan. Absorbed as he was in affairs of State, he could hardly have had any time to build up a home and enjoy domestic felicity. It is said that he got married, but no children were born of the union. Nor did he amass any wealth though none could have had so many opportunities as he, if only he had cared. Ramaiyan, however, was so absolutely unselfish that he would not even dream of appropriating for himself what belonged to his royal master and the State.

In 1756 Ramaiyan fell ill. It appeared that in spite of the best medical aid, the great Dalawa would not survive his disease. The Maharaja was profoundly grieved and wanted to ascertain from the dying Dalawa in what manner he wonld like to have his memory perpetuated. Characteristically enough Ramaiyan replied: "I disclaim any personal right to the proposed honour. I was merely the instrument in my royal master's hands. Although I have accomplished all my aims, I am only sorry that I was not permitted to conquer and annex Cochin."

This sketch cannot more appropriately be concluded than by quoting the eloquent words of the late Maharaja Visakhom Thiruna!: "Sully did not serve Henry IV of France more ably and faithfully than Ramaiyan did Martanda Varma. Ramaiyan was unrelenting, unsparing and often

unscrupulous to his master's enemies; but his self was merged completely in that of his master. He was as fearless in the council-room, as he was on the battle-field."

Appendix "C" contains a short "Who is who" of distinguished persons in all the three sections on available information.

Our Sacred Duty.

52. A word or two on our imminent duty, and I have done. Enough has been said to indicate the episode of curse was more providential than personal, and the sting of imprecation vanished the moment that Divine Nature manifested itself with her ready forgiveness and proffered help to lead. All the keenly interested spectators of the curse-scene in our drama would at once concede that-but for the magnanimity of the angelic lady,-a magnanimity which could be scarcely found in any but a *God-woman*, when one remembers that it was the *woman* in her that had been wounded by the unwise conspirators,-ours would have been a most disastrous tragedy closed for ever some 600 years ago. She never forgot for a moment that a man could be great and perfect as much by his faults as by virtues, and that she must therefore not seek to rob the whole community of its character and prosperity even when it was proved that at least

only in some of them was all fault. Above all, remember that though the mother's heart in her had been conjoined with the hero's will, yet, her great heart was soft, soft as butter. So believe me, my revered brothers and sisters, that our religion and philosophy, time and experience are all on our side, and onward movement of our social life, under the very grace of our Tutelary Goddess Nacharamma is speeding up in its own height and majesty is marshalled on our side, and the banner which we have not ceased to carry in our fight, though perhaps at sometimes and in some places it tended to drop off from our hands, yet will soon again float in the air, being borne by the firm and strong hands of the all-united people of the Sanketi Community to an early and lasting victory under the blessings of God. But a sacred and imperative duty devolves on all of us, wherever we may chance to be, of keeping her memory green. This should be done by common consent in a manner that appeals to all, rich and poor. Mother-worship has come down to us from eternal past and is as old as Srutis themselves, for says the Sruti "ಮಾತೃದೇವೋಭವ" Revere thy mother like God which is certainly higher and nobler than mother as hero. We are peculiarly lucky in our Mother Nacharamma who is our Divine Mother. By our

eternal unquestioning self-surrender to her, we will be blessed with peace and plenty. By resting in her we will always be safe. The manner of commemorating her cherished memory is very simple.

(1) We may all agree to name after her the first or next born child in every family. (2) Every family may get up in her honour Suvasini Puja (ಸುವಾಸಿನಿಪೂಜೆ) once a year according to its convenience and its own ways and means. (3) The community should have its own holy shrine of common worship dedicated preferably to the *Goddess Sarasvathi* as our holy mother is supposed to be the incarnation of hers. This last is a hard work. This has to be achieved (if achieved it should be) by regularly constituted local organisations and general bodies. This would be a crucial test to prove our gratitude, capacity and will. In my humble opinion the most suitable place for locating a Shrine is Kowsika which has its own claim for preferential treatment, none other making so powerful and enchanting an impression on one, not merely in its selection by the revered lady as our first home in the new country, but in a peculiar mingling of its choice, its nice landscape hallowed by the dust of her feet, and its rich historical recollections, it stands alone. Above all it has to be noted that—having fully fulfilled the sacred

duty by her community in enhancing their reputation, for which she had taken this birth,—the Great Lady paid the debt of Nature in this, her adopted and consecrated mother-land and the Great Soul left the mortal frame here to take a Higher Place. Such a place of pilgrimage will bring us all together for common worship, thereby tending to create frequent social contacts amongst the community, as also espirit-de-corps without which no solidarity of the community can be expected. A healthy social intercourse naturally leads to matrimonial alliances by which both northern and Southern Sanketis will freely mix and fuse, as the result whereof a strong and distinct progeny will arise. The proposed movement should be worthy not only of the Divine lady and her followers but also suitably be endowed so as to last for ever, every member of the sect, however poor, being allowed the privilege by contributing his or her own mite according to their respective means towards the founding of such a permanent charity. People will realise that the Goddess will soon manifest herself there to be the guardian angel of all pious worshippers.

53. We have yet another duty to perform which is as essential as, nay more essential than, the proposed monument and its endowment. If

we are to prove ourselves worthy scions of our pious learned and worthy ancestors, we have got to walk in their foot prints. This shall not mean that we should go back to 600 years ago so as to obliterate from life all modern culture and refinement, our object being to see again the strong points of India in the 14th Century re-inforced by those of our own age, only in a way that would best conform to the ancient culture and genius of our race in order that the order of things must be a natural process of evolution, and a growth from within, but not a blind, irrational and mechanical imitation from without. How best to achieve the end in view has so far proved a puzzle to the best minds of the day. But we need scarcely despair as science is getting slowly spiritualised while religion is seeking slowly to instill herself on a scientific basis. The proverbial old conflict between science and religion is slowly disappearing. Their mutual adjustment and union may possibly result in the ideal society, such as our ancient seers and sages have dreamt of in the past. So it behaves us to preserve our priceless treasure vedas meaning knowledge, all comprehensive knowledge. By Vedas are not meant merely the four Vedas such as are known to us, they representing but a fraction of an infinite whole, and we are, as Newton

said, like children playing on the sea-shore while great ocean of truth lies undiscovered before us. Even as books, our Vedic scriptures are unique in point of their antiquity, their authoritativeness and their warning that man must go beyond all books. Truth is the only Goal of our religion, and philosophy as inculcated in the Vedas and Vedanta and this is conceived of as no revealed truth to be accepted, but as accessible truth to be realised in life. The spiritual Guru as we understand him says not merely 'Believe and you will be saved' but 'Believe only if it stands to reason and if it so stands, then have firm faith in it; for mere intellectual assent avails nothing.' Hence it follows that there could be no antagonism real or fancied, between scientific and religious conviction in our religion. Vedic study should therefore be the bed-rock of our cultural life, and study of sanscrit should be made compulsory. It is the due performance of the Sandhya that determines our Branminhood, and may be said to constitute the minimum as also the maximum qualification of a Brahmana according to the spirit in which it is performed.

54. Sandhya contains our religion and philosophy in a nutshell as we have in that immortal prayer, Karma-Yoga, Gnana-Yoga and

Bhakti-Yoga as represented by (1) Marjana, Arghya and Tarpana, (2) Japa and (3) Upasthana respectively. No greater boon could our old and venerable seers have bestowed on us than to prescribe a prayer so simple and so efficacious in restoring us,-the Brahmanas to our lost estate. Till recently Brahmanas had no thought to bestow upon how to keep their body and soul together, as learning was their occupation, and that gave them the employment which they had always been accustomed to, and without which they would. in most cases, have found not a little difficulty in keeping the wolf from their humble doors. But all that is now changed, really due to malice if not hatred of the community but disguised as even distribution of loaves and fishes, as though all those branches of service-which really call for efficiency in work and purity in tone which therefore require to be recruited with men of special talents and character were so many public charities.

Though we have to lead Darmic life as a rule, we have nevertheless to adopt "apatdharmas" (ಆಪದ್ಧರ್ಮ) or practices or professions not usually proper to the caste but permissible in times of distress in view of our present miserable plight; so in addition to mother earth who has all along tended our community with a pure, healthy and

wholesome living, we have to freely resort to other walks of life according to the capacity, aptitude and intellect of individuals concerned. Enough, if we throughout remember and act as Brahmanas first, heedless of what work we do, next but always with the dignity of labour engrained on our heart.

ಶ್ರೇಯಾನ್ ಸ್ವಧರ್ಮೋ ವಿಗುಣಃ ಪರಧರ್ಮಾತ್ ಸ್ವನುಷ್ಠಿತಾತ್ |
ಸ್ವಧರ್ಮೇ ನಿಧನಂ ಶ್ರೇಯಃ ಪರಧರ್ಮೋ ಭಯಾವಹಃ ||

SALUTATION TO THE MOTHER

Now it only remains for me to conclude this short epistle with our humble salutations to our cherished Mother Nacharamma: "Revered mother, resolute mother, heroic mother, all glory to thee: This poor community of ours surely needed help when some misguided ones sinned against thee, and curiously enough that help was vouch-safed to us by thee in your wonted love for us by turning thy back against thy own country. Few have put up as thou hast done, with the blow given to thee, and fewer have bestowed such ungrudging blessings as thou hast done. O! Mother, what thou hast achieved is a Herculean success. But for the fact that we are actually here from there, it would be incredible, and may sound like a fairy tale to an outside reader. Yet it is an absolute and indisputable hard fact.

"Very few indeed have led such bold expedition into an unknown country as thou hast done, and to none else within history's ken was spared the glory of marching thousands of women and children through a perilous route to a far off unknown home, as even so brave an army as that of Alexander the Great, which was promised the dominion and riches of all Asia grew tired of their Indian expedition even in the midst of their brilliant victories and cried out so far and no further."

Thy heart was the tenderest that beat, Thy life the most generous ever lived, for it was lived for the Community. It is no extravagant Honour that we pay thee when we reckon thee as an Avatar of Goddess Saraswathi.

Thou Mother of Blessings,
Thou the Giver of Desires,
Thou the Doer of All Good,
To Thee our Salutations,
Thee we salute, Thee we salute,
Thee We salute,

Om Tat Sat.

ತ್ವಮಕ್ಷರಂ ಪರಮಂ ವೇದಿತವ್ಯಂ ।
ತ್ವಮಸ್ಯವಿಶ್ವಸ್ಯ ಪರಂ ನಿಧಾನಮ್ ॥
ತ್ವಮವ್ಯಯಃ ಶಾಶ್ವತಧರ್ಮಗೋಪ್ತಾ ।
ಸನಾತನಸ್ತ್ವಂ ಪುರುಷೋ ಮತೋ ಮೇ ॥

APPENDIX A.

॥ ಶುಭಮಸ್ತು ॥

ಜ್ಯೋತಿಷ್ಮತೀಕಲ್ಪಃ

ಅಥ ಜ್ಯೋತಿಷ್ಮತೀಕಲ್ಪಂ ವಕ್ಷ್ಯಾಮಿ ಶೃಣು ಪಾರ್ವತಿ ॥

ಪರಮೇಶ್ವರನು ಪಾರ್ವತಿಯನ್ನು ಕುರಿತು—ಹೇ ಪಾರ್ವತಿಯೇ! ಜ್ಯೋತಿಷ್ಮತೀತೈಲವಿಧಾನವನ್ನು ಹೇಳುತ್ತೇನೆ ಸಾವಧಾನದಿಂದ ಕೇಳೆಂದು ಹೇಳುತ್ತಾನೆ.

ದಿವ್ಯಾ ಜ್ಯೋತಿಷ್ಮತೀವಲ್ಲೀ ತಪ್ತಕಾಂಚನಸನ್ನಿಭಾ ।
ಬಹುಪ್ರತಾನಾ ಸ್ವರ್ಣಾಭಾನಂತಬೀಜಾ ಶುಭಪ್ರದಾ ॥

ಜ್ಯೋತಿಷ್ಮತೀಲತೆಯು ಚೆನ್ನದ ಬಣ್ಣದಂತೆ ಪ್ರಕಾಶಿಸುತ್ತಲಿರುವುದು. ಈ ಬಳ್ಳಿಯು ಬಹಳ ಹಂಬುಗಳಿಂದ ದಟ್ಟವಾಗಿ ಬೆಳೆದು ಅನೇಕ ಹಣ್ಣುಗಳಿಂದ ಕೂಡಿರುವುದು. ಇದೇ ಶ್ರೇಷ್ಠವಾದದ್ದು. ಇದನ್ನು ತರತಕ್ಕ ಕ್ರಮವು.

ಆಷಾಢೇ ಶುಕ್ಲಪಕ್ಷೇ ಚ ಶುಭಕ್ಷೇ ಶುಭವಾಸರೇ ।
ಕುಂಕುಮಾಕ್ತೇನ ಸೂತ್ರೇಣ ತಾಂ ವಲ್ಲೀಂ ಪರಿವೇಷ್ಟಯೇತ್ ॥
ರಕ್ತಗಂಧಾಕ್ಷತೈಃ ಪುಷ್ಪೈರರ್ಚಯಿತ್ವಾ ಪ್ರಣಮ್ಯ ಚ ।
ರಕ್ತಮಾಲ್ಯಾಂಬರಧರಃ ಕುಂಕುಮಾಗರುಚರ್ಚಿತಃ ॥
ತಾಂಬೂಲಚರ್ವಣಂ ಕುರ್ವನ್ ಹೃಷ್ಟೋ ನಿಯತಮಾನಸಃ ।
ಅಭೀಷ್ಟದೇವತಾಮಂತ್ರೈಸ್ತಾರಮಂತ್ರೇಣ ಚಾರ್ಚಯೇತ್ ॥

ಈ ಜ್ಯೋತಿಷ್ಮತೀಲತೆಗೆ ಕನ್ನಡದಲ್ಲಿ ಮೈಸೂರು ದೇಶದಲ್ಲಿ "ಗಂಗುಂಗೆಹಂಬು" ಎಂಬ ಹೆಸರಿದೆ ಎಂದೂ ಒಂದೊಂದು ಕಾಯಿಯಲ್ಲೂ 3 ಬೀಜಗಳು ಇವೆಯೆಂದೂ ವೃದ್ಧರಿಂದ ತಿಳಿದುಬರುತ್ತದೆ.

ಆಷಾಢಮಾಸದ ಶುಕ್ಲಪಕ್ಷದಲ್ಲಿ ಕ್ಲಿಶ್ಯಕ್ಷ ಧ್ರುವ, ಮೃದು, ಚರ, ಸ್ಥಿರ, ಸಂಜ್ಞಕಗಳಾದ ಒಳ್ಳೆ ನಕ್ಷತ್ರದಿಂದ ಕೂಡಿರುವ ಶುಭದಿವಸದಲ್ಲಿ ಕುಂಕುಮದಲ್ಲಿ ಅದ್ದಿದ ದಾರದಿಂದ ಆ ಬಳ್ಳಿಯನ್ನು ಸುತ್ತಲೂ (ಸುತ್ತ ಬೇಕು) ಕಟ್ಟಬೇಕು. ಈ ತೈಲವನ್ನು ಮಾಡಬೇಕೆಂದು ಆಪೇಕ್ಷಿಸುವ ಮನುಷ್ಯನು ಕೆಂಪುವಸ್ತ್ರಗಳನ್ನೂ, ಕೆಂಪುಪುಷ್ಪಮಾಲಿಕೆಗಳನ್ನೂ ಧರಿಸಿ, ಕೃಷ್ಣಾಗರುವಿನ ಗಂಧವನ್ನು ಮೈಗೆ ಲೇಪಿಸಿಕೊಂಡು, ಅಡಿಕೆಎಲೆಯನ್ನು ಬಾಯಿಯಲ್ಲಿ ಅಗಿಯುತ್ತ, ಸಂತೋಷಪಟ್ಟವನಾಗಿ ಶಾಂತಚಿತ್ತನಾಗಿ, ಕುಂಕುಮದ ದಾರದಿಂದ ಸುತ್ತಿದ ಆ ಬಳ್ಳಿಯನ್ನು ಕೆಂಪು ಗಂಧಾಕ್ಷತ ಪುಷ್ಪಗಳಿಂದ ಪೂಜಿಸಿ, ನಮಸ್ಕರಿಸಿ, ತನಗೆ ಇಷ್ಟವಾದ ದೇವತೆಗಳ ಮಂತ್ರಗಳಿಂದಲೂ, ತಾರಕಮಂತ್ರದಿಂದಲೂ ಪೂಜೆಮಾಡಬೇಕು.

ಪಕ್ವಬೀಜಾನಿ ಗೃಹ್ಣೀಯಾದಾತಪೇ ಶೋಷಯೇತ್ತತಃ ।
ತ್ವಗ್ವಜ್ರ್ಯಾಣಿ ವಿಧಾಯಾದೌ ಚೂರ್ಣಿತಾನಿ ವಿಶೇಷತಃ ॥
ತೇಭ್ಯಸ್ತೈಲಂ ಸಮಾಹೃತ್ಯ ತತ್ತೈಲಸದೃಶಂ ಪಯಃ ।
ಪಾದಾಂಶಂ ಮಧು ಸಂಯೋಜ್ಯ ತೈಲಶೇಷಂ ಪಚೇಚ್ಛನೈಃ ॥

ಬಳಿಕ ಆ ಬಳ್ಳಿಯಲ್ಲಿರುವ ಹಣ್ಣಾಗಿರುವ ಬೀಜಗಳನ್ನು ತೆಗೆದು ಕೊಂಡು ಬಿಸಿಲಿನಲ್ಲಿ ಒಣಗಿಸಬೇಕು. ಒಣಗಿರುವ ಬೀಜಗಳ ಮೇಲಿನ ಸಿಪ್ಪೆಯನ್ನು ತೆಗೆದುಹಾಕಿ, ಬೀಜಗಳನ್ನು ಹುಡಿಮಾಡಿ, ಅದರಿಂದ ಎಣ್ಣೆಯನ್ನು ತೆಗೆದು, ಆ ಎಣ್ಣೆಯ ಅಳತೆಗೆ ಸರಿಯಾಗಿ ಹಸುವಿನ ಹಾಲನ್ನೂ, ಅದರಲ್ಲಿ ನಾಲ್ಕನೇ ಒಂದುಪಾಲು ಅಳತೆ ಜೇನುತುಪ್ಪವನ್ನೂ ಸೇರಿಸಿ, ಒಲೆಯ ಮೇಲಿಟ್ಟು ಎಣ್ಣೆಯ ಅಳತೆ ಮಾತ್ರ ಉಳಿಯುವವರೆಗೂ ನಿಧಾನವಾಗಿ ಕಾಯಿಸಬೇಕು.

ಈ ಜ್ಯೋತಿಷ್ಮತೀಬೀಜದಿಂದ ತೈಲವನ್ನು ತೆಗೆಯುವ ಕ್ರಮ— ಹರಳುಬತ್ತದಂತೆ ಈ ಬತ್ತದಮೇಲಿನಸಿಪ್ಪೆಯನ್ನು ಒಡೆದುತೆಗೆದು ಒಳಗಿನ ತಿರುಳನ್ನು ಹಸುವಿನ ಹಾಲಿನಲ್ಲಿ ಅರೆದು ಅರ್ಧನೀರನ್ನೂ ಅರ್ಧಹಾ

ಲನ್ನೂ ಸೇರಿಸಿ, ಕದರಿ ಒಲೆಯ ಮೇಲಿಟ್ಟು, ಮಂದಾಗ್ನಿಯಿಂದ ಪಚನ ಮಾಡಿದರೆ, ಹರಳಿನ ಎಣ್ಣೆ ತೇಲಿಬರುವಂತೆ ಈ ಎಣ್ಣೆಯೂ ತೇಲಿಬರುವುದು. ಈ ರೀತಿ ಎಣ್ಣೆ ತೆಗೆಯುವುದು ಒಂದು ವಿಧ.

ಮತ್ತೆ ಕೆಲವರು ಈ ಬೀಜದ ತಿರುಳನ್ನು ಹಾಲಿನಲ್ಲಿ ತೆಳ್ಳಗೆ ಅರೆದು ದೊಡ್ಡ ಕತ್ತಿ (ಖಡ್ಗ) ಗಳಿಗೆ ಮಂದವಾಗಿ ಲೇಪಮಾಡಿ ಬಿಸಲಿನಲ್ಲಿ ಆ ಕತ್ತಿಗಳನ್ನು ನೇತಾಡುವಂತೆ ಕಟ್ಟಿ ಕೆಳಗೆ ಜೆಳ್ಳಪಾತ್ರೆಯನ್ನು ಇಟ್ಟರೆ, ಆ ಬಿಸಲಿನ ನೇಗಕ್ಕೆ ಆ ಕತ್ತಿಗಳಿಂದ ದ್ರವವು ಸ್ರವಿಸಿ ಕೆಳಗಿನ ಪಾತ್ರೆಗಳಿಗೆ ಬರುತ್ತದೆ. ಇದು ಅಸಿಯಂತ್ರವಿಧಾನವೆಂಬುದಾಗಿ ಕೆಲವು ವೈದ್ಯವೈದ್ಯರು ಹೇಳುತ್ತಾರೆ.

ತಸ್ಮಿನ್ ಕರ್ಪೂರತಕ್ಕೋಲತ್ವಗ್ಜಾತೀಫಲಮೇವ ಚ ।
ಏತಾನಿ ಸಮಭಾಗಾನಿ ಚೂರ್ಣಯಿತ್ವಾ ಚ ಕೋವಿದಃ ॥
ತತ್ತೈಲಂ ಷೋಡಶಪಲಂ ತಚ್ಚೂರ್ಣಂ ಪಲಮಾತ್ರಕಂ ।
ಏಕೀಕೃತ್ಯಾಥ ಚಾಲೋಡ್ಯ ಸ್ನೇಹಭಾಂಡೇ ವಿನಿಕ್ಷಿಪೇತ ॥

ಪಚ್ಚಕರ್ಪೂರ, ತಕ್ಕೋಲ, ಜಾಯಿಪತ್ರೆ, ಜಾಯಿಕಾಯಿ ಈ ನಾಲ್ಕು ಪದಾರ್ಥಗಳನ್ನು ಸಮಭಾಗವಾಗಿ ತೆಗೆದುಕೊಂಡು ಚೂರ್ಣಿಸಿ, ಮೊದಲೆ ಹೇಳಿದ ತೈಲವು 16 ಪಲ ಅಥವಾ 48 ರೂಪಾಯಿಗಳ ತೂಕವು ಇದ್ದರೆ, ಈ ನಾಲ್ಕು ಪದಾರ್ಥಗಳ ಚೂರ್ಣವು 1 ಪಲ ಅಥವಾ 3 ರೂಪಾಯಿಗಳ ತೂಕದಂತೆ, ಆ ತೈಲದಲ್ಲಿ ಹಾಕಿ ತೊಳಸಿ, ಜಿಡ್ಡಿನ ಮಡಕೆಯಲ್ಲಿ ಆ ತೈಲವನ್ನು ಇರಿಸಬೇಕು.

ತ್ರಿಸಪ್ತವಾಸರಂ ಧಾನ್ಯರಾಶೌ ಭಾಂಡಂ ವಿನಿಕ್ಷಿಪೇತ ।
ದಶಾಹಮಥವಾ ತ್ರಿಂಶತ್ ಷಷ್ಟಿ ವಾ ನವತಿಸ್ತಥಾ ॥
ಅಧಿಕಂ ವಾ ಯಥಾಯೋಗಂ ಪಶ್ಚಾತ್ತೈಲಂ ಸಮಾಹರೇತ ॥

ಆ ತೈಲದ ಮಡಕೆಯನ್ನು 21 ದಿವಸ ಧಾನ್ಯರಾಶಿಯಲ್ಲಿ ಮುಚ್ಚಿ ಇಡಬೇಕು. ಹತ್ತುದಿನ, ಮೂವತ್ತುದಿನ ಅರವತ್ತು ಅಥವಾ ತೊಂಭತ್ತು

ದಿನ ಅಥವಾ ಆದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಾಗಿಯಾಗಲಿ ಧಾನ್ಯರಾಶಿಯಲ್ಲಿ ಆ ತೈಲವನ್ನು ಇಟ್ಟಿದ್ದು, ಬಳಿಕ ತೆಗೆದುಕೊಂಡು ಉಪಯೋಗಿಸಬೇಕು.

ಶುದ್ಧಕೋಷ್ಠಶ್ಯುಧದಿನೇ ಕೃತದೇವದ್ವಿಜಾರ್ಚನಃ।
ಸೂರ್ಯೋದಯೇ ಪಿಬೇದ್ಧಿರೋ ಬಿಂದುವೃದ್ಧ್ಯಾಕ್ರಮಾತ್ಪ್ರಯೇ

ಮೊದಲು ಕಾಯಶುದ್ಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು (ಪ್ರವೃತ್ತಿಗೆ ತಿಗೆದುಕೊಂಡು) ಬಳಿಕ ಒಳ್ಳೆಯ ದಿವಸವಲ್ಲಿ ದೇವಬ್ರಾಹ್ಮಣರನ್ನು ಪೂಜಿಸಿ, ಸೂರ್ಯೋದಯಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ದಿನ ಒಂದಕ್ಕೆ ಒಂದೊಂದು ತೊಟ್ಟು ಹೆಚ್ಚುವಂತೆ, ಆ ತೈಲವನ್ನು ಸೇವಿಸುತ್ತ (ಕುಡಿಯುತ್ತ) ಬರಬೇಕು.

ಪಲಾನ್ತಂ ಸಾಧಕಸ್ತೇನ ನಿಸ್ಸಂಜ್ಞತ್ವಮವಾಪ್ನುತೇ।
ಮುಂದಂ ಮುಂದಂ ಲಬ್ಧಸಂಜ್ಞೋ ಮುಹುಃ ಕ್ರಂದತಿ ನಂದತಿ॥
ಶೋಚತ್ಯೇನ ಮುಹುಃಕೃಚ್ಛ್ರಲ್ಲಬ್ಧಸಂಜ್ಞೋ ಭವೇನ್ನರಃ॥

ಮೂರು ತೊಲ ಪರ್ಯಂತ ತೈಲವನ್ನು ಸೇವಿಸುವವರೆಗೂ ದಿನೇ ದಿನೇ ಯಥಾಕ್ರಮವಾಗಿ ಬುದ್ಧಿಮಾಂದ್ಯ ಅಥವಾ ಬುದ್ಧಿ ವಿಸ್ಮೃತಿ ಬರುವುದು. ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಪ್ರಜ್ಞೆಯು ಬಂದು ಕೂಗುವುದು, ನಗುವುದು, ಅಳುವುದು ಮುಂತಾದ ಉನ್ಮಾದ ಚೇಷ್ಟೆಯು ತೋರುವುದು. ಬರು ಬರುತ್ತ ಕ್ರಮದಿಂದ ಬುದ್ಧಿಸ್ವಾಸ್ಥ್ಯವೂ ಬರುವುದು.

ಗೋಕ್ಷೀರಂ ಪಾಯಯೇತ್ಪಶ್ಚಾತ್ ಸಕ್ಷೌದ್ರಂ ಶ್ರಾನ್ತಚೇತಸೇ।
ಕ್ರಮಾದೇವಂ ಭವೇತ್ಸ್ವಸ್ಥಃ ಸಾಧಕೋಽಸೌ ನ ಸಂಶಯಃ॥
ಷಷ್ಟಿಕಾನ್ನಂ ಸಗೋಕ್ಷೀರಂ ತೈಲೇ ಜೀರ್ಣೇ ಚ ಭೋಜನಂ।
ಏವಂ ಕುರ್ಯಾತ್ಪ್ರತಿದಿನಂ ಮಾಸಮೇಕಂ ನಿರಂತರಂ॥

ಉನ್ಮಾದ ಚೇಷ್ಟೆಮಾಡಿ ಬಳಲಿರುವ ಮನುಷ್ಯನಿಗೆ ಹಸುವಿನ ಹಾಲಿನಲ್ಲಿ ಜೇನುತುಪ್ಪವನ್ನು ಹಾಕಿ ಕುಡಿಯುವುದಕ್ಕೆ ಕೊಡಬೇಕು. ಹೀಗೆ ಮಾಡುತ್ತಾಬಂದರೆ ಕ್ರಮವಾಗಿ ಸ್ವಸ್ಥನಾಗಿ ಸಾಧಕನಾಗಿ ಆಗು

ತ್ತಾನೆ. ಆ ತೈಲವು ಜೀರ್ಣಿಸಿದಮೇಲೆ 60 ದಿನದಲ್ಲಿ ಬೆಳೆಯುವ ಭತ್ತದ ಅನ್ನವನ್ನೂ ಹಸುವಿನ ಹಾಲನ್ನೂ ಭೋಜನಮಾಡಿಸಬೇಕು. ಈರೀತಿ ಒಂದು ತಿಂಗಳ ಕಾಲ ನಿರಂತರವಾಗಿ ಪ್ರತಿನಿತ್ಯವೂ ಮಾಡಬೇಕು.

ಮಾಸಾತ್ ಸೂರ್ಯಸಮಸ್ಸಾಕ್ಷಾತ್ತೇಜಸಾ ಸರ್ವಶಾಸ್ತ್ರವಿತ್ ।
ಸಾಂಗೋಪಾಂಗಶ್ರುತೇರ್ವೇತ್ತಾ ತ್ವನಧೀತೋಪಿ ಮಾನವಃ ॥
ಮಧ್ಯಾಹ್ನೇ ಭಾಸ್ಕರಂ ಪಶ್ಯೇತ್ ಪೂರ್ಣಚಂದ್ರಮಿವಾಪರಂ ।
ನೈನತೇಯಸಮೋ ದೃಷ್ಟ್ಯಾ ದಿವಾ ಪಶ್ಯತಿ ತಾರಕಾಃ ॥
ಆಸನ್ನಂ ಜ್ಞಾಯತೇ ಶ್ಲೇಲಂ ಸುಪ್ತೋಪ್ಯಾಕರ್ಣಯೇದ್ಧ್ವನಿಂ ।
ಅಷ್ಟಾದಶವಿಧಂ ಕುಷ್ಠಂ ಸರ್ವರೋಗಾನ್ವಿನಾಶಯೇತ್ ॥

ಹೀಗೆ ಒಂದು ತಿಂಗಳ ಕಾಲ ಈ ತೈಲಸೇವನೆಯಿಂದ ಸೂರ್ಯನಂತೆ ತೇಜಸ್ವಿಯಾಗಿಯೂ ಸಕಲ ಶಾಸ್ತ್ರಗಳನ್ನು ತಿಳಿದವನಾಗಿಯೂ, ಓದದೆ ಇದ್ದಾಗ್ಯೂ ವೇದವೇದಾಂಗಗಳನ್ನು ತಿಳಿದವನಾಗಿಯೂ ಆಗುತ್ತಾನೆ. ಪೂರ್ಣಚಂದ್ರನನ್ನು ನೋಡುವಂತೆ ಮಧ್ಯಾಹ್ನಕಾಲದಲ್ಲಿ ಬರೀಕಣ್ಣಿನಿಂದ ಸೂರ್ಯನನ್ನು ನೋಡುತ್ತಾನೆ. ಗರುಡನಂತೆ ದೂರದೃಷ್ಟಿಯುಳ್ಳವನಾಗಿ ಹಗಲಿನಲ್ಲಿ ನಕ್ಷತ್ರಗಳನ್ನು ನೋಡುತ್ತಾನೆ. ವಿಷಪದಾರ್ಥಗಳನ್ನು ಗುರುತು ಹಿಡಿಯುತ್ತಾನೆ. ನಿದ್ರಿಸುತ್ತಿದ್ದರೂ ಶಬ್ದವನ್ನು ಕೇಳುತ್ತಾನೆ. ಹದಿನೆಂಟು ವಿಧವಾದ ಕುಷ್ಠರೋಗಗಳೂ ಇತರ ಸಕಲ ಜೀನೆಗಳೂ ಸಹ ನಶಿಸುತ್ತವೆ.

ಫಲಂ ದ್ವಿತೀಯಮಾಸಸ್ಯ ಶೃಣು ವಕ್ಷ್ಯಾಮಿ ಭೈರವಿ ।
ಗಂಧರ್ವೋರಗರಕ್ಷೋಭಿಃ ಸೇವ್ಯತೇ ತೈಲಸೇವಕಃ ॥
ಮಹಾಪಾತಕಕರ್ತಾರೋ ದೇವತಾಪಿಶ್ಯನಿಂದಕಾಃ ।
ಸಮುಯಾಚಾರರಹಿತಾಸ್ತ ಏತೇ ಮುಕ್ತಕಿಲ್ಬಿಷಾಃ ॥
ಅಮುಷ್ಯ ಸೇವಯಾ ಯುಕ್ತಾಃ ಪ್ರಯಾಂತಿ ಪರಮಾಂ ಗತಿಂ ॥

ಹೇ! ಪಾರ್ವತೀದೇವಿಯೇ! ಕೇಳು; ಎರಡು ತಿಂಗಳ ಕಾಲ ಈ ತೈಲವನ್ನು ಸೇವಿಸುವ ಮನುಷ್ಯನನ್ನು ಗಂಧರ್ವರೂ, ಸರ್ಪಗಳೂ,

ರಾಕ್ಷಸರೂ ಸಹ ಸೇವಿಸುತ್ತಾರೆ. (ಪೂಜ್ಯಭಾವನೆಯಿಂದ ನೋಡುತ್ತಾರೆ.) ಈ ಶೈಲವನ್ನು ಸೇವಿಸುವ ಮನುಷ್ಯರು ಸ್ವರ್ಣಸ್ತೇಯ, ಸುರಾಪಾನ, ಗುರುತಲ್ಪಗಮನ, ಬ್ರಹ್ಮಹತ್ಯಾದಿ ಮಹಾಪಾತಕಗಳನ್ನು ಮಾಡಿದ್ದರೂ, ದೇವರನ್ನೂ ಮಾತಾಪಿತೃಗಳನ್ನೂ ದೂಷಿಸುವವರಾಗಿದ್ದರೂ, ಶೌಚಾಚಮನಾದಿಗಳನ್ನು ಮಾಡದೆ, ಅಪರಿಶುದ್ಧರಾಗಿದ್ದರೂ ಸಹ ಸಕಲವಿಧವಾದ ಪಾಪಗಳಿಂದಲೂ ಬಿಡಲ್ಪಟ್ಟವರಾಗಿ ಈ ತೈಲಸೇವನೆಯ ಪ್ರಭಾವದಿಂದ ಮೋಕ್ಷಸಾಮ್ರಾಜ್ಯವನ್ನು ಹೊಂದುತ್ತಾರೆ.

ಫಲಂ ತೃತೀಯಮಾಸಸ್ಯ ಶೃಣು ಪಾರ್ವತಿ ವಕ್ಷ್ಯತೇ ।
ದೇವಾಶ್ಚ ದಿವ್ಯಾ ಋಷಯೋ ವಸವೋಷ್ಟೌ ಮಹೋರಗಾಃ ॥
ಅಮುಷ್ಯ ಸೇವಾಂ ಕುರ್ವನ್ತಿ ಪ್ರಿಯಂ ನಿತ್ಯಂ ಹಿತಂ ತಥಾ ।
ತಸ್ಯ ಮೂತ್ರಂ ತಾಮ್ರಘಟೇ ಪೂರಯಿತ್ವಾ ಖನೇದ್ಭುವಿ ॥
ತದ್ಗರ್ತೇ ಪಿಹಿತಂ ಕೃತ್ವಾ ಷಣ್ಮಾಸಾತ್ಕನಕಂ ಭವೇತ್ ॥

ಈ ಜ್ಯೋತಿಷ್ಮತೀತೈಲವನ್ನು ೩ ತಿಂಗಳ ಕಾಲ ಸೇವನೆಮಾಡುವುದರಿಂದ ಉಂಟಾಗುವ ಫಲವನ್ನು ಹೇಳುತ್ತೇನೆ. ದೇವತೆಗಳೂ, ದೇವರ್ಷಿಗಳೂ, ಅಷ್ಟವಸುಗಳೂ, ಅಷ್ಟನಾಗಗಳೂ ಸಹ ಈ ಮಹಾನುಭಾವನಿಗೆ ಯಾವಾಗಲೂ ಹಿತವಾಗುವಂತೆ ಈತನ ಸೇವೆಯನ್ನು ಮಾಡುತ್ತಾರೆ. ಈತನ ಮೂತ್ರವನ್ನು ತಾಮ್ರದಪಾತ್ರೆಯಲ್ಲಿ ತುಂಬಿ ಭೂಮಿಯಲ್ಲಿ ಅಗೆದು ಬಚ್ಚಿಟ್ಟರೆ ಆರು ತಿಂಗಳ ಕಾಲದಲ್ಲಿ ಆ ತಾಮ್ರವೆಲ್ಲಾ ಚಿನ್ನವಾಗುತ್ತದೆ.

ಚತುರ್ಥಮಾಸಸ್ಯ ಫಲಂ ಶರ್ವಾಣಿ ಶೃಣು ಸಾಂಪ್ರತಂ ।
ಅದೃಶ್ಯೋಽಸೌ ಭವೇನ್ಮರ್ತ್ಯಃ ತತ್ರ ಪಶ್ಯೇಚ್ಚ ಭೂನಿಧಿಂ ॥
ಸಿದ್ಧೋ ಭವತಿ ಸರ್ವಜ್ಞಃ ಸರ್ವೈಶ್ವರ್ಯಯುತೋ ಬಲೀ ।
ದಶಬ್ರಹ್ಮದಿನಂ ಜೀವೇತ್ ಸರ್ವಲೋಕಗತೋಪರಃ ॥

ತನ್ಮೂತ್ರಮಲಘರ್ಮಾಂಬೂದ್ವರ್ತನೈಸ್ತಾಮ್ರಲೇಪನಂ ।
ಕುರ್ಯಾದ್ವಹ್ನಿಪ್ರತಪನಂ ತಚ್ಛುಲ್ಬಂ ಕಾಂಚನಂ ಭವೇತ್ ॥

ನಾಲ್ಕು ತಿಂಗಳ ಕಾಲ ಈ ತೈಲವನ್ನು ಸೇವಿಸುವ ಮನುಷ್ಯನು ಒಬ್ಬರಿಗೂ ಕಾಣದಂತೆ ಅದೃಶ್ಯನಾಗುತ್ತಾನೆ. ಭೂಮಿಯ ಒಳಗಿರುವ ನಿಧಿಗಳನ್ನು ನೋಡುತ್ತಾನೆ. ಸರ್ವಜ್ಞನಾಗಿ, ಸಕಲೈಶ್ವರ್ಯದಿಂದ ಕೂಡಿ ಬಲಿಷ್ಠನಾಗಿ ಬ್ರಹ್ಮನ ಮಾನವಲ್ಲಿ 10 ದಿನಗಳು (ಅಂದರೆ 20 ಕಲ್ಪಗಳ ಕಾಲ) ಬದುಕುತ್ತಾನೆ. ಆ ಮನುಷ್ಯನ ದೇಹದಿಂದ ಹೊರಗೆ ಬರುವ ಮಲಮೂತ್ರಜೆನರುಗಳನ್ನು ತಾಮ್ರಕ್ಕೆ ಲೇಪನಮಾಡಿ ಬೆಂಕಿಯಲ್ಲಿ ಕಾಯಿಸಿದರೆ ಆ ತಾಮ್ರವು ಚಿನ್ನವಾಗುತ್ತದೆ.

ಅಥ ಪಂಚಮಮಾಸೇ ತು ಸದೇಹಂ ಖೇಚರೋ ಭವೇತ್ ।
ಸಾಕ್ಷಾದ್ಬ್ರಹ್ಮಾ ಭವೇದ್ದೇವಿ ಶೃಣು ಷಾಣ್ಮಾಸಿಕಂ ಫಲಂ ॥

ಐದು ತಿಂಗಳ ಕಾಲ ತೈಲಸೇವನೆಮಾಡಿದರೆ ಸಶರೀರನಾಗಿ ಅಂತರಿಕ್ಷದಲ್ಲಿ ಸಂಚಾರಮಾಡುವ ಶಕ್ತಿಯು ಬರುತ್ತದೆ. ಬ್ರಹ್ಮನಂತೆ ಸಕಲಶಕ್ತಿಯುಳ್ಳವನಾಗುತ್ತಾನೆ. ಇನ್ನು 6ನೇ ತಿಂಗಳ ಫಲವನ್ನು ಹೇಳುತ್ತೇನೆ, ಕೇಳು.

ಮಹಾಸಿದ್ಧೈಃ ಪರಿವೃತಃ ಸರ್ವಲೋಕಾನ್ಯದೃಚ್ಛಯಾ ।
ವಿಚರೇಚ್ಛಿವತುಲ್ಯಸ್ಸನ್ಮಹಾತೇಜಾ ಮಹಾಯಶಾಃ ॥

ಈಶ್ವರನಂತೆ ಮಹಾತೇಜಸ್ವಿಯಾಗಿ ಖ್ಯಾತಿವಂತನಾಗಿ ಮಹಾಸಿದ್ಧಪುರುಷರಿಂದ ಕೂಡಿ ತನ್ನ ಇಷ್ಟದಂತೆ 14 ಲೋಕಗಳಲ್ಲೂ ಸಂಚರಿಸುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವನಾಗುತ್ತಾನೆ.

ಅಥ ಸಪ್ತಮಮಾಸಸ್ಯ ಶೃಣು ಕಲ್ಯಾಣಿ ವಕ್ಷ್ಯತೇ ।
ಜಿತಾರಿಷಡ್ವರ್ಗಮನಾಸ್ಸರ್ವಭೂತಹಿತೇ ರತಃ ॥
ವಿಷ್ಣ್ವಾಯುಷ್ಯಮವಾಪ್ನೋತಿ ಪುಣ್ಯಾಪುಣ್ಯವಿವರ್ಜಿತಃ ।
ವಿಚರೇಚ್ಚ ಮಹಾವೀರ್ಯಃ ಶ್ರೀಮಾನ್ ವಿಷ್ಣುರಿವಾಪರಃ ॥

ಏಳು ತಿಂಗಳ ಕಾಲ ಈ ತೈಲವನ್ನು ನಿರಂತರವಾಗಿ ಸೇವಿಸುವವನು ಕಾಮಕ್ರೋಧಾದಿಷಡ್ವರ್ಗಗಳನ್ನೂ ಜಯಿಸಿ, ಸಕಲಪ್ರಾಣಿಗಳಲ್ಲೂ ದಯೆಯುಳ್ಳವನಾಗಿ ಮಹಾವಿಷ್ಣುವಿನ ಆಯುಸ್ಸನ್ನು ಹೊಂದುತ್ತಾನೆ. ಸರ್ವದಾ ಸಕಲಪ್ರಾಣಿಗಳಿಗೂ ಒಳ್ಳೆಯದನ್ನೇ ಮಾಡುವುದರಿಂದ ಪಾಪ ರಹಿತನಾಗಿ ಜ್ಞಾನಿಯಾಗುವುದರಿಂದ ಪುಣ್ಯಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವನಾಗಿ ಅತಿವೀರ್ಯವಂತನಾಗಿ, ವಿಷ್ಣುವಿನಂತೆ ಸಕಲಕಾರ್ಯಗಳನ್ನೂ ನಡೆಯಿಸುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವನಾಗುತ್ತಾನೆ.

ಅಷ್ಟಮಾಸಫಲಂ ವಚ್ಮಿ ಶೃಣು ತ್ವಂ ಸರ್ವಮಂಗಳೇ।
ಮುಕ್ತಿಪ್ರಿಯೋ ದಿವ್ಯಕರ್ಮಾ ಚ ಸರ್ವಜ್ಞೋ ಮುಕ್ತಿಮಾಪ್ನುಯಾತ್

ಎಂಟು ತಿಂಗಳಕಾಲ ಜ್ಯೋತಿಷ್ಮತೀತೈಲವನ್ನು ಸೇವಿಸಿದವನು ಸರ್ವದಾ ಪರಮೇಶ್ವರನಿಗೆ ಪ್ರಿಯನಾಗಿ ಶ್ರೇಷ್ಠವಾದ ಲೋಕಕ್ಷೇಮಕರ ಗಳಾದ ಕಾರ್ಯಗಳಲ್ಲೇ ನಿರತನಾಗಿ ಸರ್ವಜ್ಞನಾಗಿ ಕೊನೆಯಲ್ಲಿ ಮೋಕ್ಷ ವನ್ನು ಹೊಂದುತ್ತಾನೆ.

ಫಲಂ ನವಮಮಾಸಸ್ಯ ಶೃಣು ಕಾತ್ಯಾಯನಿ ಪ್ರಿಯೇ।
ದ್ವಿತೀಯಚಿಂತಾಮಣಿವತ್ ವೀರೋಸೌ ಕಾಮರೂಪವಾನ್॥
ಬ್ರಹ್ಮವಿಷ್ಣ್ವಿಂದ್ರಚಂದ್ರಾಣಾಂ ರೂಪಂ ಸೃಜತಿ ಸಾಧಕಃ।
ಮನಸಾ ಚಿನ್ತಿತಂ ಯದ್ಯತ್ತತ್ತತ್ಕರ್ತುಂ ಸ್ವಯಂ ಪ್ರಭುಃ॥

ಹೇ! ಪ್ರಾಣಪ್ರಿಯಳಾದ ಪಾರ್ವತಿಯೇ ಕೇಳು. ಒಂಭತ್ತನೇ ತಿಂಗಳು ಈ ರಸಾಯನವನ್ನು ಸೇವಿಸುವವನು ತನ್ನ ಇಚ್ಛೆಯಂತೆ ಬೇಕಾದಾಗ ಬೇಕಾದ ರೂಪವನ್ನು ಧರಿಸುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದು ತ್ತಾನೆ. ಚಿಂತಾಮಣಿಯಂತೆ ಬೇಡಿದವರಿಗೆ ಬೇಕಾದ ವಸ್ತುಗಳನ್ನು ಕೊಡಬಹುದು. ಬ್ರಹ್ಮ, ವಿಷ್ಣು, ಇಂದ್ರ, ಚಂದ್ರರನ್ನೂ ಸೃಷ್ಟಿಸಬಲ್ಲನು. ಹೆಚ್ಚು ಮಾತುಗಳೆಂದೇನು? ತನ್ನ ಮನಸ್ಸಿಗೆ ಯಾವ ಕಾಲದಲ್ಲಿ

ಯಾವದನ್ನು ಮಾಡಬೇಕೆಂದು ತೋರುತ್ತದೆಯೋ ಅವುಗಳನ್ನೆಲ್ಲಾ ಮಾಡುವ ಸಾಮರ್ಥ್ಯವು ಬರುತ್ತದೆ.

ಏತದ್ರಸಾಯನಂ ದಿವ್ಯಂ ಸುಕರಂ ಮೋಕ್ಷಸಾಧನಂ ।
ಪುಣ್ಯಂ ಪರಮಗುಹ್ಯಂ ಚ ಗೋಪನೀಯಂ ಸದಾ ಪ್ರಿಯೇ ॥

ಈ ಜ್ಯೋತಿಷ್ಮತೀರಸಾಯನವು ಸ್ವರ್ಗಲೋಕದಲ್ಲಿರುವುದರಿಂದ ಶ್ರೇಷ್ಠವಾದುದು. ಇದರ ಸೇವನೆಯಿಂದ ಶುಭವೇ ಆಗುತ್ತದೆ. ಅಂತ್ಯದಲ್ಲಿ ಮೋಕ್ಷವನ್ನೂ ಕೊಡುವುದು. ಹೀಗೆ ಮೋಕ್ಷವನ್ನು ಕೊಡುವುದರಿಂದಲೇ (ಪುಣ್ಯ) ಪವಿತ್ರವಾದುದು. ಇದು ಬಹಳ ರಹಸ್ಯವಾದುದು. ಇದನ್ನು ಯಾವಾಗಲೂ ರಹಸ್ಯವಾಗಿಯೇ ಇಟ್ಟಿರಬೇಕು.

ಏತಸ್ಯ ಸದೃಶಂ ನಾಸ್ತಿ ಸರ್ವಲೋಕೇಷು ದುರ್ಲಭಂ ।
ಸದ್ಯಸ್ಸಿದ್ಧಿಕರಂ ವಿದ್ಧಿ ದೇವಾನಾಮಪಿ ದುರ್ಲಭಂ ॥
ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ ತ್ವಪ್ರೀತ್ಯರ್ಥಂ ಮಯೋದಿತಂ ॥

ಸಕಲಲೋಕಗಳಲ್ಲೂ ಇದಕ್ಕೆ ಸಮಾನವಾದ ತೈಲವು ಬೇರೆಯಿಲ್ಲ. ತೈಲವನ್ನು ಸೇವಿಸಿದೊಡನೆಯೇ ಸರ್ವಸಿದ್ಧಿಗಳನ್ನು ಉಂಟುಮಾಡುತ್ತದೆ. ಇದು ದೇವತೆಗಳಿಗೂ ದುರ್ಲಭವು. ಹೆಚ್ಚು ಮಾತುಗಳೇಕೆಂದರೆ? ನಿನ್ನ ಪ್ರೀತಿಗಾಗಿ ನಾನು ಹೇಳಿದ್ದೇನೆ.

ರಸಾಯನಮಿದಂ ದಿವ್ಯಂ ನ ಕುರ್ವನ್ತಿ ಚ ಮಾನವಾಃ ।
ಅಜ್ಞಾನೋಪಹತಾಃ ಕೇಚಿತ್ ಕೇಚಿನ್ನಾಸ್ತೀತಿ ಶಂಕಯಾ ॥
ಅಂತರಾಯೈಣ ಕೇಚಿಚ್ಚ ತದಲಾಭೇನ ಕೇ ಚನ ।
ತಥ್ಯಲ್ಪಾಜ್ಞಾನತಃ ಕೇಚಿತ್ ಕೇಚಿದ್ಗುರುವಿವರ್ಜಿತಾಃ ॥
ಕೇಚಿದ್ರೋಗಾಕುಲಾ ದೇವಿ ಇತ್ಥಂ ಭೈರವಿ ವಿಘ್ನಿತಾಃ ॥

ಇಂಥ ಶ್ರೇಷ್ಠವಾದ ರಸಾಯನವನ್ನು ಸರ್ವರೂ ಏಕೆ ಮಾಡಬಾರದೆಂದರೆ–ಈ ಮಹಾಕಾರ್ಯಕ್ಕೆ ಅನೇಕ ವಿಘ್ನಗಳಿರುವುವು. ಕೆಲವರು ಅಜ್ಞಾನ

ದಿಂದ ಇಂಥ ಔಷಧವಿದೆ ಎಂದು ಅರಿಯರು. ಕೆಲವರು ಇಂಥ ಔಷಧವು ಲೋಕದಲ್ಲಿ ಇದ್ದೀತೇ ಎಂಬ ಸಂದೇಹದಿಂದಲೂ, ಕೆಲವರು ಮಧ್ಯ ಕಾಲದಲ್ಲಿ ಸಂಭವಿಸುವ ವಿಘ್ನಗಳಿಂದಲೂ, ಕೆಲವರಿಗೆ ಈ ಅಪೂರ್ವವಾದ ಮೂಲಿಕೆಯು ದೊರಕದೆ ಇರುವುದರಿಂದಲೂ, ಕೆಲವರಿಗೆ ಮೂಲಿಕೆ ದೊರೆತರೂ ಮಾಡುವ ವಿಧಾನವನ್ನು ತಿಳಿಯದೇ ಇರುವುದರಿಂದಲೂ, ಕೆಲವರಿಗೆ ಸರಿಯಾದ ಗುರುಗಳು ಇಲ್ಲದೆ ಇರುವುದರಿಂದಲೂ ಕೆಲವರು ಕರ್ಮವ್ಯಾಧಿಗ್ರಸ್ತರಾದುದರಿಂದಲೂ ಈ ತೈಲವನ್ನುಮಾಡಿ ಸೇವಿಸಲು ಸಾಧ್ಯವಿಲ್ಲದೆ ಈ ರಸಾಯನವನ್ನು ಮಾಡಲರಿಯರು.

ಯತ್ರ ಜ್ಯೋತಿಷ್ಮತೀವಲ್ಲೀ ಸಾ ಭೂಮಿಃ ಪುಣ್ಯಭೂಮಿಕಾ।
ತತ್ರೈವ ಸರ್ವತೀರ್ಥಾನಿ ಸಿದ್ಧಯೋ ವಿವಿಧಾ ಅಪಿ ॥
ಫಲಂ ಭವತಿ ಸಿದ್ಧ್ಯಂತಿ ಸೇವ್ಯಂ ದಿವ್ಯರಸಾಯನಂ ॥

ಯಾವ ಪ್ರದೇಶದಲ್ಲಿ ಜ್ಯೋತಿಷ್ಮತೀಲತೆಯು ಹುಟ್ಟುರುತ್ತದೆಯೋ ಆ ದೇಶವೇ ಪವಿತ್ರವಾದದ್ದು. ಅಲ್ಲಿ ಸಕಲತೀರ್ಥಗಳೂ ವಾಸಿಸುವುವು. ಅಲ್ಲಿ ಸ್ನಾನ, ದಾನ, ಜಪಾದಿಗಳಿಂದ ಸರ್ವಸಿದ್ಧಿಗಳೂ ಉಂಟಾಗುವವು. ದೇವಯೋಗ್ಯವಾದ ಈ ರಸಾಯನವು ಮನುಷ್ಯನಿಂದ ಸೇವಿಸಲ್ಪಡತಕ್ಕ ದ್ದೆಂದು ಈಶ್ವರನು ಪಾರ್ವತಿಗೆ ಉಪದೇಶಮಾಡಿದನು.

APPENDIX B.

ರಸರತ್ನಸಮುಚ್ಚಯ ೨೭ ನೇ ಅಧ್ಯಾಯ.

ಶ್ಲೋಕ ೧೬ ರಿಂದ ೨೭ ರವರೆಗೆ.

ಜ್ಯೋತಿಷ್ಮತೀ ನಾಮ ಲತಾ ಪೀತಾ ಪೀತಫಲೋಜ್ಜ್ವಲಾ ।
ಆಷಾಢೇ ಪೂರ್ವಪಕ್ಷೇ ಸ್ಯಾತ್ ಗೃಹೀತ್ವಾ ಬೀಜಮುತ್ತಮಂ ॥
ಆಹರೇತ್ತಿಲವತ್ಕ್ಷೌಮಂ ಮುಷ್ಣಿನಾ ಚಾಪಿ ತತ್ಪಚೇತ್ ।
ಕ್ಷೀರತುಲ್ಯಂ ಚತುರ್ಥಾಂಶಮಾಕ್ಷಿಕಂ ತೈಲಶೇಷಿತಂ ॥
ತತಸ್ತಕ್ಕೋಲಕರ್ಪೂರತ್ವಗ್ಜಾತೀಫಲಮಿಶ್ರಿತಂ ।
ಸ್ನಿಗ್ಧಭಾಂಡಗತಂ ಧಾನ್ಯೇಷ್ವನುಗುಪ್ತಂ ನಿಧಾಪಯೇತ ॥
ಪಿಬೇತ್ ಸೂರ್ಯೋದಯೇ ತೈಲಾತ್ಪಲಂ ಯಾತಿ ವಿಸಂಜ್ಞತಾಂ
ತತಃ ಸಂಜ್ಞಾಂ ಶನೈರ್ಲಬ್ಧ್ವಾ ತತಃ ಕ್ರಂದತಿ ರೋದಿತಿ ॥
ಏವಂ ಮಾಸೇ ಶ್ರುತಿಧರಃ ಪರಸ್ಮಿನ್ ಸೂರ್ಯಸನ್ನಿಭಃ ।
ತೃತೀಯೇ ಪೂಜ್ಯತೇ ದೇವೈಶ್ಚತುರ್ಥೇ ನೈವ ದೃಶ್ಯತೇ ॥
ಪೇಚರಃ ಪಂಚಮೇ ಸಪ್ತೇ ಸಿದ್ಧೈರ್ಮಿಲತಿ ಸಪ್ತಮೇ ।
ವಿಷ್ಣೋಸ್ಸಮದಿನಂ ಜೀವೇತ್ ಜೀವನ್ಮುಕ್ತೋಷ್ಟಮೇ ಭವೇತ

ಬೃಹನ್ನಿಘಂಟು ರತ್ನಾಕರ.

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ಜ್ಯೋತಿಷ್ಮತೀತೈಲಗುಣಾಃ.

ಜ್ಯೋತಿಷ್ಮತ್ಯಾಃ ಸ್ನೃತಂ ತೈಲಂ ವಾಮಕಂ ತಿಕ್ತಕಂ ಮತಂ ।
ಅತ್ಯುಷ್ಣಂ ಸಾರಕಂ ತೀಷ್ಣಂ ಪಿತ್ತಲಂ ಸ್ಮೃತಿಬುದ್ಧಿದಂ ॥
ಮೇಧಾಕರಂ ಲೇಖನಂ ಚ ರಸಾಯನಕರಂ ಮತಮ್ ।
ಅಗ್ನಿದೀಪ್ತಿಕರಂ ವಾತಂ ತ್ರಿದೋಷಂ ಚ ಕಫಂ ಜಯೇತ್ ॥

ಧನ್ವನ್ತ್ರೀಯನಿಘಂಟುಃ ರಾಜನಿಘಂಟುಸಹಿತ ಪುಟ ೬೧. ಜ್ಯೋತಿಷ್ಮತೀಪರ್ಯಾಯನಾಮಾನಿ — ಕಟಭಿ, ಸುವರ್ಣಲತಿಕಾ, ಜ್ಯೋತಿಷ್ಮತಿ, ಅಗ್ನಿಭಾಸಾ.

ಕಟಭಿಸ್ತಿಕ್ತತೀಕ್ಷ್ಣೋಷ್ಣಾ ಕಫಜಿಚ್ಚ ವಿರೇಚನೀ ।
ಮೇಧಾಕರೀ ವರ್ಣಕರೀ ವ್ರಣ್ಯಾ ಜಠರನಾಶಿನೀ ॥
ಜ್ಯೋತಿಷ್ಮತೀ ಕಟುಸ್ತಿಕ್ತಾ ಸರಾ ಕಫಸಮೀರಜಿತ್ ।
ಅತ್ಯುಷ್ಣಾ ವಮನೇತೀಕ್ಷ್ಣೋಷ್ಣ ವಹ್ನಿಬುದ್ಧಿಸ್ಮೃತಿಪ್ರದಾ ॥

ಹಿಂದಿಯಲ್ಲಿ " ಮಾಲಕಾಂಗುಣಿ " ಎಂದು ಹೆಸರು, ಕಕುನ್ದಲೀತಿಖ್ಯಾತಾ.

ಜ್ಯೋತಿಷ್ಮತ್ಯಾಸ್ತ್ವಲಮೇಕಂ ಪಿಬೇಚ್ಚ ।
ಗುಂಜಾವೃದ್ಧ್ಯಾ ಕರ್ಷಮಾತ್ರಂ ತು ಯಾವತ್ ॥
ಸೌರೇ ಪರ್ವಣ್ಯಾಮಮಧ್ಯೇ ಪ್ರವಿಷ್ಟಃ ।
ಪ್ರಜ್ಞಾಮೂರ್ತಿರ್ಜಾಯತೇಸೌ ಕವೀಂದ್ರಃ ॥

INDIAN MEDICAL PLANTS

BY

Lef. Col K. R. Kirtekar F.D.S. I.M.S. (Retired)
Major B. D. Basu I.M.S. (Retired) and I.C.S (Retired)

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281. Celasttruo Pariculatus

Habit Tropical and sub-tropical Himalaya, Panjab and through the hilly Districts of India, Burma and Ceylon.

Sanscrit:–Jyotismati, Kanguni

The seeds are supposed to have the property of stimulating the intellect and sharpening the memory. The oil is used in the Courts and Colleges by a great many Pandits and munshis to increase the intelligence of their pupils.

Materia Medica of India and their Therapentics by Rustomjee Nasarwanjee Ktory, Bombay 1903 page 155 "Jyotishmati means-light possesing. In allusion to their supposed property of stimulating Intellectual Powers and sharpening memory.

Pomantum

1 in 8 of butter known as Magz sudhi or brain Polisher, so named under the belief that it promotes the intelligence of Pandits and learned men who use it as an application for the head.

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